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ERS

£. J. 1831

CONTROVERSY,

TO THE

MR ANDERSON;

BY

MR. ARGH, 26TH NOVEMBER, 1830,

TO

REV. DR. MARSHMAN.

IVIMEY.

TH

PENDIX,

CONTAINING

ORIGINAL CORRESPONDENCE, &c.



than a strong city, and their contentions are
peace, and pursue it."—DAVID.

LONDON:

AND SOLD BY THE AUTHOR:
AND BY

J. PATERNOSTER ROW; AND W. & A. G. INNES, EDINBURGH.

1831.

703.

LETTERS

£. J. 1831

ON THE

SERAMPORE CONTROVERSY,

ADDRESSED TO THE

REV. CHRISTOPHER ANDERSON;

OCCASIONED BY

A POSTSCRIPT, DATED EDINBURGH, 26TH NOVEMBER, 1830,

AFFIXED TO

THE "REPLY" OF THE REV. DR. MARSHMAN.

BY JOSEPH IVIMEY.

WITH

AN APPENDIX,

CONTAINING

VARIOUS DOCUMENTS OF ORIGINAL CORRESPONDENCE, &c.



"A brother offended is harder to be won than a strong city, and their contentions are like the bars of a castle."—SOLOMON.

"Depart from evil, and do good: seek peace, and pursue it."—DAVID.

LONDON:

PRINTED FOR, AND SOLD BY THE AUTHOR;

AND BY

GEORGE WIGHTMAN, 24, PATERNOSTER ROW; AND WAUGH
AND INNES, EDINBURGH.

1831.

703.

LONDON:
PRINTED BY J. MESSEDER, 201, HIGH HOLBORN.

DEDICATION.

TO

JOHN BROADLEY WILSON, ESQ.

Treasurer of the Baptist Missionary Society.

DEAR SIR,

Were I to enumerate all the reasons why I cherish respect and veneration for your christian character, it might by some be considered as an offering of flattery and adulation: this I am persuaded would be as disagreeable to your feelings, as it is abhorrent to my own.

I may, however, be permitted to say, that your repeated and bountiful donations, in support of objects belonging to the denomination of which I am a member, and whose distinguishing tenet you have avowed; and especially of the steady friendship which you have long manifested towards the Baptist Missionary Society, of whose Committee you have for several years been an efficient member,

fully justify the unsolicited liberty I have taken of dedicating these Letters to you.

I do this with entire satisfaction, from knowing you are perfectly acquainted with the subject of which they treat; because you have sympathized with the Society in all its trials, and have, in various ways, assisted it in all its difficulties.

It has not been without feelings of most painful emotion, that I have written the history of this distressing controversy. I adopt in reference to it, the language applied to the condition of Israel: "*And fire is gone out of her branches, which hath devoured her fruit: this is a lamentation, and shall be for a lamentation.*"*

Most happy should I be, to see these contentions among brethren, brought to a final end; but it will be better not to have *peace*, unless it be accompanied with *righteousness*. "*The wisdom which is from above, is first PURE,—then peaceable, without partiality, and without HYPOCRISY.*"†

As you possess in an eminent degree the rare, but not incompatible, union of the *suaviter in modo* with the *fortiter in re*, I conclude that you will not disapprove of the spirit of these Letters. The occasional severity which you will find, was, I thought, necessary in order for calling things by

* Ezek. xix. 14.

† James, iii. 17.

their proper names, and exhibiting persons in their true colours. I am not aware, however, that I have violated the scripture precept, "Be courteous." Unless I have deceived myself, I have acted upon the maxim of an inspired apostle : "*And herein do I exercise myself always, to have a conscience void of offence toward God and toward men.*"*

That you may be yet long spared to see the peace and more abundant prosperity of the Mission; and when you have fully "served your generation by the will of God, fall asleep, full of days, riches and honours," and "so have an entrance ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ," is the ardent prayer of,

Dear Sir,

Your respectful Friend,

JOSEPH IVIMEY.

51, *Devonshire Street, Queen Square,*
March 14, 1831.

* Acts, xiv. 16.

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ERRATUM.

Page 136, line 1—for "Reply of the Birmingham Committee," read "Reply of the Committee."

LETTERS

ON THE

SERAMPORE CONTROVERSY.

LETTER I.

To the Rev. Christopher Anderson.

MY DEAR BROTHER,

THE familiar appellation which I have employed, arises from the respect and affection I bear towards you, "for the truth's sake which dwelleth in you," and from our long acquaintance, especially in connexion with missionary operations, both in Ireland and India. The existence of some unhappy differences in the Denomination to which we mutually belong, in regard to the Baptist Missionary Society, will form the subject of these letters.

I take it for granted, that the "NOTA BENE" appended to the Rev. W. Robinson's Letter, dated "Edinburgh, 26th November, 1830," at the end of Dr. Marshman's "Reply," &c. &c. &c. was written by you, though you did not think it proper to affix your name to it. You say,—

"In reference to the concluding hints in this letter of Mr. Robinson, it seems proper to notice, that there have ever been many in Britain, and within these few years also in Ireland, who have retained invariably the same deep interest in Serampore. But with regard to *individuals at home, who were old in the cause, and well acquainted with circumstances*, they have given place, no, not for an hour, to *the unfounded or distorted representations of others*; and so far from being *beguiled into any suspicion*, all that has occurred has, in fact, only tended to *increase their respect* for their brethren in India, and more endear

B

those all-important undertakings among the benighted heathen, in which they have been so long and so usefully employed. To become 'the companions of them who have been so used,' is, however, an honour which, in the present instance, they had not expected."

* * * * *

"As for the APPEAL from Serampore, just arrived, it only requires to be read. It is not merely a call, clear and unambiguous, to greater exertion; but it involves one of those great providential tests sometimes employed to find out those who *have a mind to work*. This is not a cause, they will say, between man and man. From those eastern provinces, where the tribes have none to address to them the everlasting gospel, save the brethren dependant on Serampore, no consideration upon earth must divert our attention. Can we easily supply all that is wanted, and as easily *continue* to do so? Then those out-stations are to be maintained—those wells in the desert not to be dried up."

From hence I conclude, that you fully approve the measures adopted by the brethren at Serampore; that you condemn those which the Committee of the Society have pursued concerning them; and that you intend to identify yourself with, and to assist by your influence, the "Serampore Union," as a distinct Particular Baptist Society for propagating the Gospel among the Heathen in India.

You doubtless intend yourself, as "one of the individuals at home—old in the cause—well acquainted with circumstances," &c. &c. It is not, however, true in regard to *all* those, nor by any means to a *majority* of them, who belonged to the Committee before the period of Mr. Fuller's death, that they have arrived at the conclusion which you have avowed, that "all which has occurred has, in fact, only tended to increase your esteem and affection." And yet, I presume, you would not attribute the sentiments of the late venerable Dr. Ryland, which were as opposite to your's as the east is from the west, to his having been "beguiled" by "the unfounded and distorted representations of others!" You would not think this in regard to our mutual and excellent friend, Mr. Burls! You know that these, and many besides, of the intimate friends of Mr. Fuller, both of those departed, and those who survive, instead of having had their esteem and affection increased, by "all that has occurred" at Serampore, have experienced heart-felt grief and sorrow, that men of whom they entertained the highest opinion, for whom they

felt the warmest affection, and in whom they placed the most unbounded confidence, should, as regarded the management of the Mission Station at Serampore, have departed from the noble and disinterested rules which they had adopted, and which had gained for them so much honour in the christian world.

Suffer me to add, without incurring the charge of egotism, that in regard to standing in the Committee, I am as "old in the cause" as you are: our names having been added to it at the same time, in 1812. And perhaps, from my intimate acquaintance with the excellent Mr. Fuller, for the last eight years of his life, I may consider myself as "well acquainted with circumstances" as you are likely to be. I well remember Mr. F. to have said, after he had been conversing with me for a considerable time respecting the state of the Mission in India: "Well, now I believe you know every thing about it as well as I do." I should not have mentioned this fact, had you not laid so much stress on the circumstance of your being one of the "individuals at home, old in the cause, and well acquainted with circumstances." "*Howbeit,*" says Paul, "*whereinsoever any is bold, I speak foolishly, I am bold also.*"

I am not about to censure you, for having arrived at the conclusion which you have expressed, nor on account of your having avowed that opinion in strong language; (though you ought, certainly, to have abstained from inuendoes, reflecting upon the Committee, of which, till very lately, you were a member;) I have no doubt but you consider it an honour to be the "companion" of Drs. Carey and Marshman, but do not understand how you have *suffered* any thing in common with them; nor need you apprehend that any *honour* of that kind awaits you; your zeal in their cause does not demand the "spirit of a *christian martyr*!"

Whilst, however, I give you credit for integrity, as to the opinions which you have expressed, I claim from you the same degree of credit, notwithstanding I have arrived at a totally different conclusion. And so far as I know my own heart, I have not been "*beguiled,*" nor have I given place to "*unfounded and distorted representations.*" My sentiments in relation to the Serampore brethren, have been formed from the time of the Birmingham Committee Meeting, in August 1818. From the letter written by them to the Committee, (which I shall have another opportunity of noticing,) I considered that Messrs. Carey, Marshman and Ward had actually, though not avowedly, formed themselves

into a separate and independent Society; and under that conviction, I wrote a resolution at that Meeting, intending to propose that the Society should declare them to be no longer its Missionaries; but from the strong desire which was expressed to continue in connexion with them, and to endeavour to heal the breach which had been made, I did not submit it.

Having attended nearly all the Committee Meetings since that period, my first impression has been deepened, by all the events which have since occurred at Serampore. I consider that their having denied that the Society has any property in the dwelling houses, printing establishment, paper mill, money in the Company's funds, &c. &c. is a violation of the implied condition on which they entered into the service of the Society, as well as being in direct opposition to the principles which they originally adopted, in regard to devoting all property purchased from a common Mission stock, to the objects for which that fund was raised.

Notwithstanding, however, this separation of themselves from the Society, the Committee, as you know, made them repeated grants to a considerable amount; nor was it till they were refused any acknowledgment of their appropriation, that they withheld assistance from them; and, therefore, they have no ground for complaint for having "been so used."

Notwithstanding you have not assigned any reasons for your "increased esteem and affection" for the brethren at Serampore, I will endeavour, in the subsequent letters, frankly to "shew my opinion," for not being able to unite with you in that feeling. In doing this, I shall avoid all personalities, and all offensive expressions, as I am not aware of any disposition towards either you or them, which will prevent my "*speaking the truth in love.*" My conviction is deliberate and conscientious; and I feel not the least hesitation in re-asserting it, "that the spirit which the Committee have uniformly manifested towards the Missionaries, and for which they have been so bitterly traduced, may be described in a very short sentence: CONCILIATION, but not COMPROMISE."

LETTER II.

*Sentiments of the Rev. Andrew Fuller in relation to the
Baptist Missionary Society.*

MY DEAR BROTHER,

I consider it necessary to state what were the sentiments of Mr. Fuller, in regard to the kind of connexion which originally subsisted between the Serampore brethren and the Society; also, as to the nature and amount of the property which had been purchased at Serampore; and, finally, as to the plan on which he conducted the Society, and which he considered desirable should be acted upon after his decease.

1. *As regards the kind of connexion which originally subsisted between the Missionaries and the Society.*

You know that at a Meeting held at Nottingham, May 31, 1792, it was "resolved, that a plan should be prepared for forming a Society among the Baptists;" and that the Society was actually formed at Kettering, October 2, following, and designated "The Particular Baptist Society for propagating the Gospel among the Heathen." A Committee was appointed, consisting of the Rev. Messrs. *John Ryland, Reynold Hogg, William Carey, John Sutcliff, and Andrew Fuller*, "three of whom were empowered to act in carrying into effect the purposes of the Society." The Rev. Reynold Hogg was chosen the Treasurer, and the Rev. Andrew Fuller the secretary. The subscriptions towards a fund, from the persons who formed the Society, amounted to £13. 2s. 6d.

The fourth meeting of "the primary Society" was held at Kettering, Jan. 10, 1793; and at this meeting the Committee engaged Mr. (now Dr.) Carey and Mr. Thomas as Missionaries. The Index to the first volume of the Periodical Accounts, speaks of Mr. Thomas as "engaged with Mr. Carey in a Mission to Bengal."

I request you to observe how carefully Dr. Marshman, in his "Reply to Mr. Dyer's Letter," overlooks the constitution of the Society. In his account of the origin of the Baptist Mission, it appears as if no persons had any hand in it but Carey and Fuller! He gravely asserts, what is most

readily admitted, that "the connexion in which Carey and Fuller stood to each other, was not that of *master* and *servant*, much less that of *master* and *slave*!"* You will see that Dr. Carey's connexion was with the Society, and not with Mr. Fuller, only as he was the secretary of that Society. It is admitted the connexion was not that of master and slave; but does it follow that Dr. Carey was in no sense subject to the control and direction of the Committee? Did he not go to Bengal "under the patronage of the Society?" Were not all the expences of his outfit, and that of his family, and of their voyage paid by the Society?† Was not an annual salary guaranteed to him by the Committee for two years? It cannot be denied then, that, in some sense or other, Dr. Carey must have been the *servant* of the Society, not intending by that term any *inferiority*, but simply that he had placed himself under the superintendence and control of those by whom his salary was secured.

It will be seen that Dr. Carey's connexion was with the Society, and with the Committee which had been appointed to manage its concerns; and therefore it is not so "self evident," as Dr. Marshman asserts, that "Carey and Fuller stood in no other relation to each other than that of *brethren* and *fellow-labourers*, in this glorious work."‡

Dr. Marshman endeavours to shew, that even if a connexion originally subsisted, by which Dr. Carey was the Missionary of the Society, that so soon as he became able to support himself, that relationship no longer continued. For this purpose he gives a quotation from a letter of Dr. Carey, dated Sept. 5, 1827, as follows:—"Very soon after brother Thomas and I arrived in India, we each undertook the management of an indigo factory on our own account; and my letters to the Society on that occasion, express my relinquishment of the Society's support, and repeated declarations that I hoped to support schools, translate and print the scriptures, &c. on my own account."§

The question is, whether Dr. Carey, *at the time* he refers to, as having "relinquished the Society's support," considered himself as being no longer connected with the Society, and under the direction of the Committee? I trow not. Much less did the Committee consider that Dr. Carey had ceased to belong to the Society. All the letters of corres-

* Reply, &c. p. 10.

† These amounted for Messrs. Carey and Thomas, and their families, to more than £1000.—*Brief Narrative*, p. 11.

‡ Reply, &c. p. 11.

§ Ibid, p. 7.

pendence between him and the Committee, forbid us from concluding that any alteration had, on that account, taken place in their mutual relation to each other.

The colleague of Dr. Carey, Mr. John Thomas, writing from Malda to the Society, April 25, 1796, says:—"We resigned our salary while yet poor, not with the least idea of making ourselves *independent of the Society*, but to enable it to extend its benevolent exertions to other parts of the world." In proof of this too, Dr. Carey says in a Letter to Mr. Fuller, dated Nov. 16, 1796: "We shall be glad to follow the plan advised by you for receiving assistance from England, and giving our mite in return as *a gift to the Society*."

In farther proof of these remarks, a few extracts from the Periodical Accounts are selected.

It was not long, it appears, after Dr. Carey had relinquished the Society's support, before he again applied for its aid; for at a Committee Meeting held at Kettering, Aug. 29, 1797, it was resolved, "That our brethren having, in so disinterested a manner, declined their ordinary income from us, at a time when they thought they could do without it; and various unforeseen occurrences having since occurred, which render it necessary that we afford them substantial assistance, *the arrears of the salary*, which for a time they have voluntarily declined, be made good by the Society. That the mode of future subsistence be left to the discretion of our brother Carey, with whom we will cheerfully co-operate to the utmost of our power."*

Another resolution was passed "at a Minister's meeting, held at Kettering, Oct. 10, 1798, when nearly all the members of the Committee were present:"—"Resolved, that the Missionaries be authorized to draw on a banking-house in London *for their salaries*, and Mr. Carey *for the translations*, or any other general object of the Mission." I find too, that in 1799, "a sum of £136. was remitted to the Missionaries in India."

It is not wonderful that Dr. Carey, writing more than thirty years after these events took place, should have forgotten that the regular salary which he had voluntarily relinquished, had been afterwards made good to him. Is it not a pity that Dr. Marshman had not read the above resolution, as it might have saved him all the trouble of shewing that Dr. Carey's original connexion with the Society had been dissolved, by

* Periodical Accounts, vol. i. p. 358.

8 *Expence of sending Dr. Marshman and others to India.*

his having ceased to draw his means of support from it, nor could he with any propriety have said :—

“ After Carey went to India, the connexion between him and his associates there, and Fuller and his friends at home, up to the time of his death, was totally different from that subsisting between the Missionaries now sent forth, and the *continuous* Committee, chosen from year to year to conduct those operations ;”—“ his case must have differed from that of Missionaries now sent forth, even if he and his brethren had not furnished, for so many years, the greater part of the funds which supported their Mission.” *

In the year 1799, the Society sent out four Missionaries, of whom Mr. (now Dr.) Marshman was one. The expences attending it, are thus stated in the Periodical Accounts, viz.—

1. “ Journeying” and other expences of the Missionaries, preparatory to their departure .	£ 66	7	0
2. Passage for four men, four women, and four children to India	840	0	0
3. Clothes and other Accommodations for the Missionaries during their voyage, and on their arrival	407	17	6
4. Books for the Missionaries	90	19	9
5. For incidental expences during the voyage, and after leaving the ship	200	0	0
6. For their immediate support, on arrival	200	0	0
7. Drugs for the Missionaries	20	12	0
	<hr/>		
	£ 1825	16	3”†
	<hr/>		

This statement is not given for the purpose of shewing that Dr. Marshman, and his three brethren, sold their *liberty* for the sum which their going to India cost the Society ; but surely he would not, at that time, though the phrase might now offend him, have objected to be considered as the servant of the Society which had employed him, nor as being under the direction of the Committee to whom the Subscribers had committed the management of its affairs.

Now, if it were even admitted, that Dr. Carey’s case, by his having “ relinquished the Society’s support, must have differed from that of Missionaries now sent forth ;” how does

* Reply, p. 11.

† Appendix to Periodical Accounts, No. 5. vol. i.

that justify the conduct of Dr. Marshman and Mr. Ward? When did they formally relinquish the Society's support, or beg the Committee, instead of sending their funds to Serampore, to turn them into some other missionary channel, as they had a sufficient income, not only for themselves, but to support other missionary objects? Instead of this, they continue for several years, to receive all that was sent them from England, without ever hinting they considered themselves unconnected with the Society, excepting in "the relation of *brethren* and *fellow-labourers* in the same glorious work."*

I appeal to the knowledge which you had of Mr. Fuller's manner of speaking respecting Messrs. Carey, Marshman, and Ward, whether he did not consider them as *bona fide* servants of the Society; and whether he would not, had Dr. Marshman said, "What, then, brother Fuller, are you our *master*, and we your *slaves*?" have treated it as a wretched *sophism*, too gross to require argument to expose it; too much savouring of ingratitude and pride to demand any thing more than a sigh or a tear to lament it; or if he had replied, he would have said something like this:—"Well, if you refuse to be considered as our servants, you had better avow yourselves to be a distinct Society, and as no longer in any connexion with that Society, to the support you have derived from which, you owe your missionary character and prosperity."

I proceed to notice—2. *The sentiments of Mr. Fuller, as to the nature and amount of property which had been purchased at Serampore.* These, of course, were derived from the information which he had received from the Serampore brethren. He had been told by them, and he communicated it to the public, that in 1800, they had formed a family union of all the Missionaries, and that one of its rules was, "That no one of us do engage in any private trade, but that all shall be done for the benefit of the Mission."

Dr. Marshman, in a letter, dated Jan. 5, 1801, says:—"On the observance of this fundamental rule depends the salvation of the *Mission*;" a term which, at that time, had always been considered synonymous with *Society*. Again, he says, August 28, 1805: "Remember we are entirely dependant upon you; none of the property purchased is our own." In a letter to his father in this year, Dr. Marshman says: "We have settled for ourselves a monthly allowance. All that Providence gives us besides, goes into a fund from

* Reply, p. 11.

which the household expences are defrayed; and whatever remains over, with all that our friends in England can send us, goes to the Mission."

Dr. Carey says, in a letter to Mr. Fuller, Aug. 26, 1806: "Among our regulations there is one, and perhaps the rule on which the Mission depends, at least brothers Ward, Marshman, and myself think so, *that all earnings shall go to a common stock, and no one have any private property*, except a small allowance for necessaries."

You well know with what pleasure Mr. F. communicated the "Form of Agreement, respecting the great principles upon which the brethren of the Mission at Serampore think it their duty to act in the work of instructing the heathen, in 1805."* At the close of that very solemn document, the Missionaries say, "Finally, let us give ourselves unreservedly to this glorious cause; let us never think that our time, our gifts, our strength, our families, or even the clothes we wear, are our own. Let us sanctify them all to God and his cause. Oh! that he may sanctify us for his work. Let us for ever shut out the idea of laying up a covey for ourselves and our children. If we give up the resolution which was formed on the subject of trade, when we first united at Serampore, the mission is from that hour a lost cause—a worldly spirit, quarrels, and every evil work will succeed, the moment it is admitted that each brother may do something on his own account. Woe to that man who shall ever make the least movement towards such a measure! Let us continually watch against any such measure! Let us continually watch against a worldly spirit, and cultivate a Christian spirit towards every indulgence. Rather let us bear hardships as good soldiers of Jesus Christ; and endeavour in every state to be content. To keep these ideas alive in our minds, we resolve that this document should be read publicly at every station at our three Annual Meetings, viz. on the first Lord's-days in January, in May, and October.

WILLIAM CAREY.

JOSHUA MARSHMAN.

WILLIAM WARD.

JOHN CHAMBERLAIN.

RICHARD MARDON.

JOHN BISS.

WILLIAM MOORE.

JOSHUA ROWE.

FELIX CAREY.

Missionary House, Serampore."

In the account given by Mr. Fuller, in the Brief Narrative, p. 31, of Mr. Carey's appointment in the New College at

* See this important document at length in Periodical Accounts, vol. iii. pp. 193, 211.

Fort William, he remarks:—"Every *temporal* advantage that might arise from it would, *on the ground of their established rules, be only so much added to the missionary stock.*"

The missionary communications I next notice, are those which relate to the purchase of houses, &c. from the United Missionary Stock for the use of the Society.

"We have purchased, say they, a large house in the middle of the town for 6000 rupees, or about £800. Being near to Calcutta, it is of the utmost importance to our school, our press, and *our connexion with England.*"* In the journals of the Missionaries, Oct. 2, 1801, they say, "We agreed to purchase the adjoining house for 10,343 rupees. The garden, &c. contains more than four acres of land. By this addition we have room not only for our two schools, increasing family, printing and binding business, *but also for a number of new Missionaries*; we, therefore, thought it an object of some importance to secure it while it was offered."†

And as to the manner in which these premises were paid for, they add:—"We owed," say they to the Society, Dec. 18, 1801, "4000 rupees when we first purchased our house. But at this time an opportunity offered of drawing on you, which, though highly disadvantageous to us, we were obliged to accept, and accordingly negotiated a draft for £1133. 6s.; soon after that we drew again to the amount of 2000 rupees. *This enabled us to discharge the debt, to provide for our necessities, and to erect an upper room over our school-house.*"‡

The Missionaries, in a letter to the Society, Sept. 24, 1804, signed W. Carey, J. Marshman, W. Ward, J. Chamberlain, Felix Carey, say:—"Our whole expenditure during the five years we have been at Serampore, has not been less than £13,000.; and we have had from England in money, goods, &c. not more than £5740. 17s. 7d., *and this sum is not sunk, but vested in the premises belonging to the Mission.*"§—or Dec. 31, 1805, we have the state of account thus given:

Balance in favour of the Mission above . . .	5,700 rupees.
Received from England in the year . . .	16,515
Value of the Premises above	37,000
Other property above	25,000

Again, in Jan. 1810, Mr. Ward says, "If we add the *very valuable Mission property at this station [Serampore] belong-*

* Periodical Accounts, vol. ii. p. 44.
Ibid, p. 227.

† Ibid, p. 186.
§ Ibid, vol. iii. p. 24.

ing to the Society, it will appear, God hath done great things for us,"* &c.

You know it would be easy to enlarge these quotations from the Periodical Accounts of the Society; but I proceed to notice some facts, notwithstanding you are, doubtless, well acquainted with them. Did not Mr. Fuller say, in a letter to the Rev. John Owen, secretary of the Bible Society, in reference to Doctor Buchanan's scheme for an Eastern Propaganda:—"I need not say, that the Missionaries could not accede to it; for if there had been no other objection, it would have been alienating £5000., of which they were only Trustees." Did not Mr. Fuller say, in the "Brief Statement of the Baptist Mission," dated Kettering, July 23, 1812:—"The annual expenditure of this Mission at home and abroad, exclusive of the translations, amounts at present to five or six thousand pounds. It has not cost the public, however, upon an average, during the twenty years of its continuance, more than *two thousand* per annum; and out of this, there are buildings and other accommodations for the Mission, to the value of six or eight thousand pounds, which remains THE PROPERTY OF THE SOCIETY."

About this time, a memorial was presented to the Right Honourable Spencer Perceval, signed on behalf of the Committee of the Baptist Missionary Society, by Andrew Fuller, John Sutcliff, and James Hinton. It states:—"To form and sustain an establishment equal to the purposes above stated [translations, schools, and preachers] the Society has necessarily incurred a very heavy expence. The value of *their property*, now at Serampore, and other places in India, is of very considerable amount, not less than £10,000., and the annual charge of conducting the Mission is, on the average, not less than £8000.

Is it not marvellous, considering this statement was published in 1812, that the Missionaries, who must have received it by the end of that year, did not correct the erroneous sentiments of the venerable secretary; but instead of this, that they should continue so to write on the subject, as appears from their published correspondence, as to confirm all his representations?

Mr. Fuller, in the next year, 1813, in his conversations with Members of Parliament, and in a Brief Sketch which he published, enlarged his statement from £10,000. to

* This was printed on a large sheet, and extensively circulated. When Mr. J. C. Marshman was in London, a proof sheet of this was shewn him, in which it was stated, in Mr. Fuller's hand-writing, "twenty thousand pounds."

Dr. Marshman's Statement as to Amount of Property. 13

£20,000.* It would have been difficult to account for this, had not Dr. Marshman, by a letter to Dr. Ryland, May 8, 1812, furnished the solution. Before enumerating the various kinds of property in India, he says:—"Your property at this moment in India is worth not less than ten thousand pounds;" and he concludes by stating, "Full twenty thousand pounds sterling, instead of *ten*,—*not a farthing of which belongs to us, but ALL to YOU.*"

In this year, memorable for the renewal of the East India Company's Charter, the Committee of the Baptist Missionary Society presented a petition to the Legislature, which had been drawn up by Mr. Fuller. An extract from this will further shew, what were the views of the Secretary and the Committee upon the kinds of property belonging to the Society at Serampore, &c. viz.:

"That the property of this Society in India, partly arising from the liberality of the christian public, and partly from the literary labours and unexampled generosity of the Missionaries, and consisting of public and private buildings, a type foundry, a paper manufactory, a printing establishment, and monies in the Company's funds, amounts to many thousand pounds."

If it be asked upon what authority the Committee made this particular specification of "*the property of the Society in India*," the following statement, made by Dr. Marshman in the letter referred to, will answer the question, viz.—

Premises at Serampore, worth at least . . .	£ 5000
Property in the printing-office remaining after the fire, in presses, punches, and melted metal . .	1500
Mr. Grant's legacy, left to the support of the Mission, <i>the interest only applicable thereto</i> . .	2500
Property in the Mission House, 34, Lall Bazaar, Calcutta	1000
N.B.—The remainder purchased jointly with our little private property.	
Money in the Chapel lent by us, time after time, in order to rear and finish it	2000
N.B.—This now runs at interest, and we hope on some future day the congregation will be able to clear it off.	

Carried forward £ 12,000

* Periodical Accounts, vol. iv. p. 101.

Brought forward	£ 12,000
Money in hand belonging to the out-stations fund, including what we are to receive from Messrs. Bolt and Fernandez	1500
Property in the Mission House at Rangoon	500
Ditto at Digah, near Patna	500
Bungalow, &c. at Goamalty	900
Ditto at Cutwa	100
Outstanding debts belonging to the school, in general good	8000
Library, Museum, &c.	1500
In various works at press, and partly printed off; brother Carey's Bengalee Dictionary; second edition of brother Ward's work, 600 copies; second edition of Confucius; an edition of Dr. Rippon's Hymns, &c.	1200
	<hr/>
	£ 21,200

Dr. Marshman adds: "I do not include the various editions of the scriptures lying by us for distribution; these belong neither to us nor you, but to the church of God and the religious public, for whom we are stewards. When to this sum you add what the fire consumed, you will perceive, that every farthing you have hitherto sent out to India is still existing in property devoted to the cause of God; nay, more, every farthing you have collected from the beginning prior to 1810, the last accounts we have, as I will shew you. You will say, whence have come then all the expence of journies, and of founding ten churches? Truly, my dear Sir, from him who kept the widow's meal and cruse of oil from failing."

To deny the accuracy then of the Committee's statement to the Legislature is impossible; and I have no doubt, having been perfectly acquainted with all the circumstances attending the application to Parliament, that it was owing, chiefly, to the "unexampled generosity of the Missionaries," in partly furnishing "the property of the Society," which, they say, "amounted to many thousand pounds," that the application was attended with success.

That similar opinions on the subject were held at Serampore, even in 1815, is most evident from the following letter of Mr. Ward, addressed to me, dated Oct. 13, 1815, just after the death of Mr. Fuller, and about the time that event was known at Serampore. He thus speaks on the subject of the Society's property at Serampore:—

"The premises belonging to this station, *or rather to the Society*, have cost more than 50,000 rupees, and the stock of the printing-office cannot be worth less than 20,000, bringing in a mission revenue of 48,000 rupees a year."

I need not add to the number of these documents: you know that, for the few last years of Mr. Fuller's life, "the unexampled liberality of the senior Missionaries," was the topic upon which all of us urged the claims of the Society. Have not you often said, "Whilst Dr. Carey gives annually £1000. from his professorship, and Dr. Marshman a similar sum from his school, and Mr. Ward the same from his printing-office, towards the Society, you, surely, will not withhold your contribution from so good a work."

3. *As to the plan on which Mr. Fuller conducted the Society, and that which he considered desirable should be acted upon after his decease.*

In the memoirs of Mr. Fuller, Dr. Ryland most correctly observes:—"The whole weight of its concerns lay more upon him than upon any other man in England, and he cared for it night and day; and most disinterestedly laid himself out for its welfare from its commencement to his death."

He did not, however, act alone; but took every opportunity of consulting the Committee at the Half-yearly District Meetings of the Northamptonshire Ministers. I find in the Periodical Accounts during the whole of this period, various Resolutions adopted by the Committee at different places; as at Arnsby, Long-Buckby, Northampton, Clipston, Olney, and Kettering.

Respecting the management of the business of the Society, Dr. Ryland says, speaking of the period while he lived at Northampton:—"In all our Committee meetings, our concerns were managed without debate or contention; and this, not because others had not full liberty to state their opinions, but because we all felt as brethren; and if his [Mr. Fuller's] opinion was treated with peculiar respect, it was because we found, by constant experience, that such was the soundness of his judgment, that we scarcely ever had cause to regret a compliance with his advice."*

By perusing the Periodical Accounts, it is also evident that Mr. Fuller, as its secretary, acted scrupulously in connexion with the Committee of the Society. The measures adopted by him, were not his own determinations merely, but the resolutions of the Committee.

* Ryland's Memoirs of Fuller, pp. 251, 252.

It may not be improper to give the names of those who composed the Committee, as they appear in the "Periodical Accounts" for the year 1810:—

JOHN FAWCETT, D.D. Hebden Bridge, Yorkshire.

JOHN RYLAND, D.D. Bristol.

JOHN SUTCLIFF, A.M. Olney.

ROBERT HALL, A.M. Leicester.

ROBERT MILLS, Sheephead.

JOHN JARMAN, Nottingham.

WILLIAM NICHOLS, Collingham.

JAMES HINTON, A.M. Oxford.

REYNOLD HOGG, Ryegate, Surry.

JOSEPH DENT, Milton, near Northampton.

WILLIAM WILSON, Olney.

JAMES HOBSON, Kettering.

JOHN YATES, Leicester.

JAMES LOMAX, Nottingham.

WILLIAM BURLS, 56, Lothbury, London.

THOMAS KING, Birmingham, *Treasurer.*

ANDREW FULLER, Kettering, *Secretary.*

To shew the regularity with which the proceedings of the Society were conducted, I copy the following account:—
 "A *general* Meeting of the Society being called by the secretary, was held at Kettering, Sept. 29, 1812, when the following resolutions were unanimously passed:—

1. That the Ministers' meeting, held towards the end of September, or at the beginning of October, at Kettering and Northampton alternately, be in future considered as the annual meeting of the Baptist Missionary Society, at which the committee, with the treasurer and secretary shall be appointed; the sermons bear a relation to the subject; and a brief statement given by the secretary of any recent intelligence.

2. That the Society approves of the proceedings of its committee, and recommends a perseverance in the same unostentatious and prudent course, in which things have been hitherto conducted.

3. That the same committee be continued another year, and the following names be added to it:—William Newman, F. A. Cox, and Joseph Ivimey, of London; John Saffery, Salisbury; John Dyer, Plymouth; Isaiah Birt, Plymouth Dock; Henry Page, and Thomas Roberts, Bristol; William [Thomas] Coles, Bourton; John Palmer, Salop; Thomas Morgan, Birmingham; Thomas Blundell, Northampton; William Steadman, Bradford; Mark Wilks, Norwich; Chris-

topher Anderson, Edinburgh; James Deakin, Glasgow; George Barclay, Kilwinning; and Micah Thomas, Abergavenny.

4. That the Society approves of the conduct of its secretary and treasurer, and requests their continuance in office another year.

5. That the secretary be allowed 120 guineas for the next year to provide an assistant in his arduous work.

6. That the Society doth most cordially approve of the proceedings of its Missionaries, and earnestly recommends the younger, to emulate the disinterested, laborious, patient, and prudent conduct of their elder brethren.

7. That the late alarming fire at Serampore calls for the prompt and liberal exertions of the churches, to repair the heavy loss, and to restore the worthy missionaries to their wonted labours.

8. That a letter be addressed from this meeting, in the name of the Society, to the missionaries and churches in the East, and that it be printed in No. XXIII. of the Periodical Accounts."

In this Letter the Committee say, in reference to the future management of the Society,—“ Considering that several of us are drawing towards the period of our labours, we have at this meeting taken measures which we hope may, with the divine blessing, provide for futurity. *The seat of the Society* will, it is hoped, continue in the *Association in which it originated*, and where we trust it will be conducted in the same quiet and harmonious way which it has hitherto been; but we have agreed to enlarge the Committee, by adding to it some of our brethren from different parts of the kingdom, who appear best suited for the work, and to have had their hearts most interested in it. Their names you will see in the resolutions. Many of these brethren cannot, for local reasons, ordinarily assemble with us for consultation; but they can receive and communicate intelligence, and promote the object in their several connexions.”

In addition to this plan, Mr. Fuller wrote to the Missionaries at Serampore, recommending five persons, members of the Committee, with whom he requested them to commence at once a correspondence: these were Messrs. Burls and Ivimey, of London; Saffery, of Salisbury; Dyer, of Reading; and yourself.* The two last of these he mentioned as

* My authority for this statement is as follows:—About the commencement of the year 1815, Mr. Fuller conversed with me as to some of the Committee opening a correspondence with the Missionaries at Serampore. He

best suited to fill the secretary's office; and, as you well know, when he was on his death-bed, he recommended you to succeed him in that office, and that you should be requested to remove to Kettering, that you might conduct the Society as he had done, in connexion with the Committee.

You must have been well acquainted with his prejudices against the manner in which other Missionary Societies had conducted their annual meetings in London. He considered that choosing a person of rank or distinction to fill the chair, and the long speeches made on those occasions, savoured of ostentation and parade; and therefore it was he provided, so far as he possibly could, that the seat of the Mission should not be removed to London, but remain in that association wherein it originated, and by which it had been conducted.

Dr. Marshman more than insinuates that Mr. Fuller considered, at this period, there were persons desirous of removing the management of the Mission to London; and says, "Mr. Sutcliff had said, in conversation with a *respectable* gentleman, we do not consider ourselves as legislators for our brethren; but merely as co-workers with them. If ever the Committee begins to legislate for India, I should expect they would issue a declaration of independence, and I should not be sorry if they did. We never pretended to govern them, for two reasons: one is, we think them better able to govern themselves, than we are to govern them; another is, they are at too great a distance to wait for our directions. Our business has been little more than to furnish them with means, and to send out a few recruits. When we consulted some of our best friends in the North, they said, in a tone that we felt to be imperative, '*Let the seat of the Society be where it is.*'"

Notwithstanding what Dr. Marshman has said to the contrary, the plain meaning of Mr. Sutcliff was, in which doubtless Mr. Fuller agreed, that in the event of the Committee attempting to exercise dominion over the Serampore Missionaries, and other brethren in INDIA, he should not be surprised nor sorry, if they proclaimed themselves a *separate* Society, and were to remain no longer affiliated with the Society in England.

soon after sent to me an unsealed letter, which he had addressed to them on the subject, telling me he wished it to be read to Mr. Burls, and then be forwarded to India. Mr. Ward's letter to me, dated Oct. 13, 1815, (printed in the History of the English Baptists, vol. iv. p. 150), was an answer to my first letter written to him at the request of Mr. Fuller.

LETTER III.

Events which happened from the death of Mr. Fuller, May 7, 1815, till the General Committee Meeting held at Birmingham, August 19-20, 1818.

MY DEAR BROTHER,

No man could have been more esteemed while living, or more lamented at his death, by the members of the Society, than was Mr. Fuller. The Committee say, at its next Meeting, held at Luton, on the 17th of May, 1815:—"The loss which the Society has sustained by the death of our indefatigable Secretary, is such as the exertions of no individual can repair. A great part of the funds were collected by his personal efforts; and in every department the Mission has derived inestimable benefits from his wise and energetic mind." At this Meeting too, "it was unanimously resolved, that Doctor Ryland be requested to discharge the business of the Secretary until the Annual Meeting of the Society, to be held at Northampton, on Tuesday, the 10th of October next."*

The Annual Meeting was held accordingly: when Dr. Ryland and the Rev. James Hinton, of Oxford, were chosen joint-Secretaries, and Messrs. Hall, of Northampton; Hughes, of London; and Kinghorn, of Norwich, were added to the Committee. It was agreed, that the next Annual Meeting should be holden at Birmingham, the third Wednesday in October, 1816.†

I find that a Committee meeting was held soon after in London, at 56, Lothbury, Jan. 23, 1816, at which were present Messrs. Burls, Cox, Hughes, Ivimey, Newman, and Hinton, secretary. At this meeting it was agreed to send out Mr. Penney to superintend the Benevolent Institution at Calcutta, and Mr. Randall, to conduct a paper mill at Serampore.

In addition to the resolutions which were adopted, there

* Periodical Accounts, vol. v. p. 526.

† Ibid, vol. v. p. 683.

are "proposals for consideration." I copy the *third* and *fifth* of these, as bearing upon our subject.

"Whether the three senior brethren at Serampore are already empowered to give *orders*, in case their requests should be insufficient, in whatever may require such an interference in India on behalf of the Society; or whether any more formal appointment of a managing or corresponding Committee in India, be necessary for the future well-being of the Society, and its increasing concerns."

"Whether for securing the large property in India, *additional trustees* ought not to be forthwith appointed?"

It is added—

"We should be happy to know the mind of Dr. Ryland, and his friends, on these questions, as soon as convenient."

It will be seen, from the above mentioned minutes, that the members of the Committee were fully impressed with the conviction of the Society having "large property in India;" that they apprehended it was not sufficiently secured; and also that they supposed Dr. Ryland was able to communicate information respecting it.

It was in the course of this year, that the first communication was received, written at Serampore after the Missionaries had heard of the death of Mr. Fuller. This was a document, dated Serampore, March 11, 1816,* which stated that "W. Carey, Joshua Marshman, and W. Ward, aware of the uncertainty of human life, and at the same time of the great importance and necessity of leaving their joint opinion of the best way of providing for the future carrying on of the Mission station at Serampore, have agreed, in the following declaration, on the principles which they think of the last importance for the preservation to the cause of God, of those establishments which have been formed at Serampore." Of this letter, Mr. Ward, in the name of his brethren, sent *three* copies, addressed to three members of the Committee, viz. to Dr. Ryland, Mr. Burls, and myself.

In his own letter, accompanying this document, Mr. Ward says:—"I have been very anxious respecting a comfortable settlement of this station, this [printing] business and im-

* Mr. John Marshman (*Review*, p. 4) acknowledges his having "lately found a copy of this document, written in the hand of a clerk."

mense property; and the plan is the result of my thoughts. I have sent it to my brethren, Carey and Marshman, and we are to have a solemn discussion and revision, and it will then be sent to the Society."

It has been fully admitted by Dr. Carey, that, at the period of this Letter, "the subject of a future settlement of the Mission had come under discussion;" and it is probable, he says, "Mr. Ward did then suggest a plan of his own, of which, in the usual ardour of his mind, he hastened to send word to his friends at home."* If this document then only expressed Mr. Ward's sentiments, which he described as being also those of his colleagues, after they had heard of Mr. Fuller's death, it furnishes an important link in the history of the Society.† It will be seen by perusing this document, especially the parts printed in italics, how explicitly the union between the Missionaries and the Society is recognized; how frankly it is acknowledged that all the property already realized, or which might hereafter be realized by them, should belong to the Society; being managed by the Missionaries as Trustees only on behalf of the Society: also that the expressed recognition of the Society, should be necessary to render their choice valid respecting any individual to be added to the "Serampore Mission Family Station."

This most important document was read to the Committee at the Annual Meeting of the Society, held at Birmingham, October 10, 1816. In the full expectation that the corrected plan which Mr. Ward had promised would soon arrive, the Secretaries, Messrs. Ryland and Hinton, were authorized to call a Special Meeting of the *General* Committee; and a Sub-Committee, consisting of nine persons, was appointed to conduct, in connexion with the Secretaries, the business of the Society. These were:—the Rev. Messrs. Hall, of Leicester; Jarman, of Nottingham; Birt, of Birmingham; Dyer, of Reading; Saffery, of Salisbury; Coles, of Bourton; Kinghorn, of Norwich; Steadman, of Bradford; and W. Burls, Esq. of London.

The next Letter from Serampore, dated April 2, 1816, bore the signatures of Carey, Marshman, and Ward. In this, these brethren, with the most perfect cordiality, advised the Society "to take upon themselves the direction and support of the Missionaries sent out from Britain, and proposed to support, from their own funds, as long as they

* Letters of Dr. Carey, p. 35.

† See Appendix A.

should possess the means, the native and Asiatic brethren which should be raised up there." The Sub-Committee were called together to meet at Oxford, Dec. 31, 1816. Among other things they, after considering this letter, agreed, "That our brethren, Carey, Marshman, and Ward, constitute a Corresponding Committee for the purpose of assisting the Committee at home," &c.; they also agreed to accede to the proposals of the elder Missionaries, "to cheerfully accept their offer to take upon themselves the direction of the native ministering brethren, and the other Missionaries; requesting them to undertake this on behalf of the Society." To obviate any suspicion in the minds of the Serampore brethren, that it was intended to interfere with the *unity of the Society*, so carefully recognized and provided for in the letter before them from Mr. Ward, it was added, "fully agreeing with them, that this shall be deemed merely an internal regulation, and that the Missions be always considered as one."*

The corrected document promised by Mr. Ward had not yet arrived; but understanding from the copy received, it proposed measures for settling the property at Serampore in trust for the Society, they appointed two persons in London to consult an eminent Solicitor from Calcutta on that business; and as he recommended a new deed, vesting the property in a number of trustees, part in India and part in England, this was recorded for the information of the General Committee. It was thought the number of trustees should not be less than eleven, and consequently eight persons were nominated to be proposed to the General Committee for that purpose.

From the minutes of the Committee Meeting, held Jan. 23, 1816, it appears, that the brethren appointed as a Sub-Committee, doubtless in virtue of the information they had obtained from Dr. Ryland, merely adopted the suggestions of that former Meeting as to appointing the three elder Missionaries a Corresponding Committee for the purpose of their acting with authority on behalf of the Society in any matters which demanded their interference; and that also, in regard to the appointment of *additional trustees*, the subject did not originate at Oxford, but in London, and was adopted at the recommendation of Mr. Thomas (son of the late Rev. Thomas Thomas, of Peckham) the Solicitor above referred to. It is hoped this statement of facts will, in future, and for ever, shield the members of the Oxford Sub-Committee

* Letter of Mr. Dyer, p. 36, 37.—*Note.*

from the contumely which Dr. Marshman has heaped upon them. Dr. Ryland, it appears, was requested to inform the Serampore Missionaries of the advice which Mr. Thomas had given as to the best mode of securing the property at Serampore to the use of the Society.

The Annual Meeting in October, 1817, was held at Oxford, when the Rev. J. Hinton resigned his office, and Mr. Dyer was unanimously chosen Assistant-Secretary with Dr. Ryland.

The members of the Sub-Committee, about the end of May, 1818, received each of them a copy of a printed Letter, sent from the senior Missionaries, dated Serampore, Sept. 4, 1817. This was submitted to a Committee Meeting in London, held after the Annual Sermons in June, at the house of Mr. Burls, and certainly "filled the minds of all who heard it with a degree of astonishment and concern not easy to describe."*

As all the subsequent measures adopted by the Committee have been occasioned by this most extraordinary Letter, I have given it at length."†

The Committee were but ill-prepared for hearing the sentiments thus expressed by the Missionaries in one of the concluding paragraphs:—"What, then, is the full amount of this Letter? That every man has a right to apply to the cause of God the funds he originates, a right which he may *delegate*, but of which he can never divest himself; and that relative to the funds originated by us, to our dwellings, and to all the concerns of our family committee, you and we are *for ever* as distinct and free from dependance on each other, as were Fuller and Ryland in their dwellings and the management of their family concerns; or if you will, as are the Parent Society in London, and the Bible Society in Calcutta, respecting their funds, and the Committee."

Accompanying this astounding Letter, was sent what they called an "Explanatory Declaration," for the purpose of providing against what they considered the danger of being forcibly ejected from the dwellings in which they resided, and of which they were Trustees!

The occasion of this measure, it will have been seen, by those who have perused Dr. Marshman's pamphlets, and Dr. Carey's letters, was the alarm which the Missionaries had felt by the proceedings of the Sub-Committee which met at Oxford, Dec. 31, 1816, from which they had inferred most unaccountably: "A

* The members of the Committee present, were: Drs. Ryland and Newman; Messrs. Dyer, Burls, Saffery, Winterbotham, Ivimey, Cox, Coles, Edmonds, T. Thomas, Hughes, Kinghorn, and Jos. Hall.

† See Appendix B.

degree of domination has been attempted towards us, that threatens all the enjoyments of private life, and the destruction of all our means of public usefulness—we are delivered over as sheep bound for the slaughter.”

The dwelling-houses, &c. referred to, had been originally invested in the names of nine Missionaries; now *three* of them, without obtaining the concurrence of the other survivors, resolve, that it was their “will, design, meaning, and intention,” “that no persons, either in England or in India, belonging to the Baptist Missionary Society, should have the least right or title to the property, or to the administration of the said premises, unless lawfully appointed thereto by themselves:”—calling themselves, for the first time, “the Baptist Mission at Serampore.”

The Committee having maturely considered these very important documents, unanimously resolved, that an explanatory and expostulatory Letter should be addressed “to the Serampore Brethren.” It is dated London, June 26, 1818.*

The perplexity felt by the Committee at this period is indescribable; they were really “at their wit’s end—they knew not what to do.” They resolved to request Mr. Dyer to go to India, concluding, that personal explanations would prevent the misconceptions produced by a written correspondence; and as a preparatory measure to his going, it was agreed, that a General Meeting of the Committee was to be held at Birmingham on August 19 and 20. The Committee, consisting of twenty-three persons, three of whom, including yourself, as you know, were from Scotland, adopted the following resolutions:—†

“I. Resolved, That while, from the documents laid before us, the Society are restricted from interfering in ‘the administration

* See Appendix C.

† It may not be unsuitable to give the names of the Members of the Committee who attended this memorable Meeting:—

Mr. JAMES DEAKIN, of Glasgow, in the Chair.

Messrs. ANDERSON, Edinburgh.
BARCLAY, Irvine.
BIRT, Birmingham.
BLUNDELL, Northampton.
COLES, Bourton.
DYER, Reading.
HALL, Kettering.
HOBSON, Kettering.
HOGG, Thrapston.
IVIMEY, London.
KING, Birmingham.

Messrs. MORGAN, Birmingham.
NICHOLS, Collingham.
PALMER, Shrewsbury.
POTTS, Birmingham.
RAGSDALE, Thrapstone.
ROBERTS, Bristol.
RYLAND, Bristol.
SAFFERY, Salisbury.
STEADMAN, Bradford.
WILKS, Norwich.
WINTERBOTHAM, Horsley.

of the premises' at Serampore, they are still responsible to the public, and engaged to watch over their ultimate destination.

" II. That while, under all the circumstances of the case, the Committee entirely refrain from objecting to the mode in which the premises are vested, they most earnestly and affectionately remind their Serampore brethren of the vast importance of so appointing and perpetuating the Trust, as shall at once meet the approbation of the public, and best promote ' the propagation of the Gospel in India, agreeably to the original design and institution of the Baptist Missionary Society.'

" III. Whereas our brethren at Serampore have greatly misapprehended our design in our proposal of uniting with them a number of Trustees in England; we assure them, that it never was our intention to expose them to any interruption in the management of the *family union*, or to the intrusion of any inmates without their consent; and whilst we applaud their noble generosity in contributing so great a portion of their income to the support of the Mission, we cannot object to their exclusive management of the proceeds of their own labours in the cause of God.

" IV. That we approve of the plan of providing for the perpetuating the Missionary Union at Serampore, laid down in Mr. Ward's Letter of March 11, 1818.

" V. That we are much gratified to find our brethren at Serampore so cordially approve the conduct of Mr. W. Pearce, and we wish him to remain at Serampore, and continue his operations in the printing-office, in conjunction with Mr. Ward; though, as we cannot consider our brethren as forming a distinct Society, we must decline the proposal they have made of repaying to our funds the expenses incurred in his outfit, and defer any final answer till we hear from our senior brethren in reply to our Letter of June 26, 1818."

The only account of this Meeting that can be depended on, is the Circular Letter which was immediately prepared and sent to the friends of the Society; and afterwards published in the Periodical Accounts:—

Birmingham, August 20, 1818.

" Dear Sir,

" The kind interest which you have felt in the concerns of the Baptist Missionary Society, has induced the Committee to wish that you should be made acquainted with some circumstances in the present state of its affairs, respecting which, it is understood, various unaccredited statements have been circulated in different directions.

" It is a fact, with which you must be well acquainted, that, for many years past, our three senior brethren, Carey, Marshman,

and Ward, have been enabled, by the blessing of Divine Providence upon their labours, not only to support themselves and their families, but to expend large sums in the promotion of the gospel around them. So strictly have they acted upon the generous principle laid down by them at the formation of their family union in 1799, that, though their receipts, as individuals, have far exceeded in amount the contributions for the Mission which have been sent from this country, their families have derived no pecuniary advantage from this income. All has been devoted to the cause which they have felt to be dear to them as life itself.

“ A considerable part of the funds derived from the personal labours of the Missionaries already mentioned, has been employed in the purchase and enlargement of the premises at Serampore on which they reside; and as these brethren, the youngest of whom is now forty-nine years of age, begin to anticipate a period in which they must rest from their labours; they have been extremely desirous to devise the best plan of securing these valuable premises, so that they may be permanently devoted to the purpose for which the Society was formed; viz. the propagation of the gospel among the Heathen.

“ On this subject a correspondence has been carried on, for some time past, between the Serampore brethren and the Committee at home; in the course of which, it appeared, that some misunderstanding had existed. Not that the great principle—that the premises were sacredly devoted to the cause of God—was ever called in question. This was always most fully recognized on both sides; the only ground of difference respected the best means securing this end. This point, however, has been very fully considered by the Committee, assembled in this place, yesterday and to-day; and, we are happy to state, that *the greatest harmony of sentiment prevailed, and a line of conduct unanimously adopted*, which, we trust, will prove perfectly agreeable to all parties.

“ It must give great pleasure to you, and to all the friends of religion, that God has so far prospered the work of his servants, as to enable them to contribute so largely to the Missionary cause from their own funds. *In the management of these, our brethren act, of course, distinctly from the Society*, although effectually co-operating with us in every thing that can advance the cause of the Redeemer in India. Late communications, of an interesting nature, have just been received from them, which will speedily be published. A short note which accompanies them, well expresses the substance: ‘The Lord is with the Mission here, and blessing it; and he will bless it, and make it a blessing. We are all, through mercy, in excellent health.’

“ Some time since, the Committee were under the necessity of announcing the low state of their funds. Since that period,

they have received considerable contributions from various quarters. Still they would respectfully remind their friends, that a continuance of their kind exertions will be absolutely necessary to meet the regular expences of the Mission already so widely extended; and which they hope, under divine direction, may be enlarged to an extent still greater.

“ Requesting an interest in your prayers on behalf of the Mission,

“ I am, dear Sir,

“ Yours, cordially,

(Signed)

“ JOHN RYLAND, Secretary.”*

Attempts are made by Dr. Marshman, in his “ Reply,” to lead his reader to believe that this Meeting was not unanimous in its proceedings; nothing can be more untrue. It is a fact, that Dr. Ryland had neglected to keep a copy of the Letter which he had written after the Meeting at Oxford, (a Letter which, by the way, he could not have dreamt would have been made so important). But is it correct when he says, that on this account, “ The Scotchmen refused to proceed!” Why it was a *Scotchman* who was in the chair! and yet the business proceeded. It is likely, though I have no recollection of it, that one of the other two from Scotland made the remark :—“ Brethren, instead of sitting here, and quarrelling with men who have acted so nobly, we should ask ourselves what we have done to imitate their example?” But, surely, even *that* brother could not have intended to justify the Serampore brethren as having “acted nobly,” by having, in fact, declared themselves to be independent of and distinct from the Society, much less in seizing upon the public and private dwellings which had been purchased by the joint property of the Society, and calling them “ our dwellings?” Surely these were not the “ noble actions,” the “ *example*,” which you referred to as worthy of being imitated! I feel persuaded, that nothing in that long letter could “have increased your esteem and affection for the Serampore brethren,” though you may have hoped, as I believe all present did, that the measures adopted would have healed the unhappy breach.

Need I remind you, that there was a perfect unanimity respecting all these resolutions, which Dr. Carey says, “spoke to their very hearts?” Did not you and the other *Scotchmen* agree to the *fourth* Resolution, as to Mr. Ward’s plan for “perpetuating the Missionary Union at Serampore?”

* See Periodical Accounts, No. xxxiii. pp. 340, 341.

But had not the Missionaries, by their long letter, completely nullified the proposals made on that subject in Mr. Ward's letter? This, therefore, could have been neither of the "noble actions" which you held up to us as an "example."

Dr. Marshman says, that the Resolutions of this Meeting, without naming them, in effect, "disannulled the Oxford Resolutions."* There is no foundation for this remark: they include some things not attended to at Oxford; but no man can prove that they were opposed in any respect to the measures which the Sub-Committee at Oxford had adopted.

Dr. Marshman further states broadly, that the Resolutions of this Meeting were a public recognition of the "*independence*" of the Missionaries at Serampore. The right of *managing their funds originated from their own labours, distinctly from the Society*, was fully acknowledged; but the Committee declare, they considered themselves "responsible to the public" for the safety of the "*premises*," and "engaged to watch over their ultimate destination. You must, I am persuaded, have discovered, that the term *independence*, is used by Dr. Marshman in an *equivocal* sense, by which, the reader will be unconsciously led into many serious errors respecting the real facts on which the chief points of the controversy depend.

* Reply, p. 29.

LETTER IV.

From the Birmingham Meeting, to the time of the Rev. Mr. Ward's departure from England, May 1821.

MY DEAR BROTHER,

It was during the period to which this Letter relates, that "the seat of the Mission," or the place for its management, was removed from the Northamptonshire Association to the metropolis.* The steps which led to this event I will now fully relate; from which it will appear, no surreptitious means were employed to effect that change, every thing being done according to the resolutions of the Committee appointed at the Annual Meetings of the Society.

Before, however, I do this, it may be proper to notice certain expressions quoted by Dr. Marshman from letters written by Dr. Ryland. "In one," says Dr. M. written only a month after the death of Mr. Fuller, "he says: 'I have a most anxious concern for the preservation of unanimity in our Society. I dread men's getting the reins in proportion to their eagerness to seize them,' In another to Dr. Carey, dated July 2, 1815, he says: 'I am afraid to commit the reins to any of those who are so eager to seize them.' In another to me, dated Nov. 10, 1816, taking a retrospective view of things at home, he says, [referring to the Birmingham Meeting] 'As we are obliged to get money from all quarters, so there are *more that will want a hand in the management*, and great difficulty there will be to get all to think alike and act in union. We are always *really* dependent on God for the prevention of discord (even among them that have been most closely united;) but yet the danger is not always equally visible. At our two last General Meetings it was very visible: thick clouds were seen; but they blew off again, and there was no storm. Though they looked more threaten-

* It ought to be mentioned, perhaps, that, even in Mr. Fuller's time, a great part of the business of the Society was conducted in London, chiefly by Mr. Burts; so that in an important sense, the *seat of the Mission* was always in London.

ing than ever, after I thought all danger was over, yet they dispersed again pretty well at last. A Sub-Committee were appointed, who will meet at Christmas next."

I need not inform *you* as to the cause of the "thick clouds seen at Birmingham, which were quickly dispersed." I am persuaded too, that you know, as I do perfectly, to whom Dr. Ryland referred as "being eager to seize the reins!" It is enough for me to say, and I appeal to you for the truth of my statement, that the allusion was not to any one residing either at Edinburgh, Reading, or London!

Dr. Marshman further states: "We have heard Fuller declaring, that before his death there were those who were on edge for a share in the rule." He refers to a passage in a letter written by Mr. Fuller to Serampore in 1813, in which, speaking of a gentleman in London, he remarked, "he does not seem easy without bringing the management of our Society to London, or something approaching to it, after my death and that of Ryland and Sutcliff. In May 1812, I received an anonymous letter in the hand-writing of the same respectable gentleman, expressing great respect for me, and Ryland and Sutcliff, and ascribing much to our prudent and well-directed measures, and adding, that during our life, no one could wish it to be in other hands; but as we certainly did not wish the work to end at our death, proposing that Corresponding Committees should be formed in our life-time: one in London, one in Bristol, and one in Edinburgh; and that the management, on our decease, should go into these channels."

Knowing well, as I do, to whom these remarks related, I must say, that the proposal to have three Corresponding Committees formed under the special direction of Messrs. Fuller, Ryland, and Sutcliff, to provide an efficient management after their death, most effectually refutes the accusation brought against him, that he was "on edge for rule." Would any man anxious to rule have proposed a number of co-adjutors in different and distant places? nor does Mr. Fuller expressly say, that this gentleman's plan was "to bring the management to London;" because he qualifies the sentence by adding, "or something approaching it." I see nothing in all this, disreputable to the character of that gentleman, who is still living, and whose name was not added to the Committee till more than four years after Mr. Fuller's death. But after all Dr. Marshman's attempts to traduce the members of the Committee residing in London, he tells us that Mr. Fuller

added, "but we have as warm friends in London as any where."*

A Committee Meeting was held at Bristol, Sept. 22-23-24, 1818, at which were present, Drs. Ryland and Steadman, Birt, Dyer, Roberts, Winterbotham, Hughes, Saffery, Coles, and Joseph Hall.

It had been agreed to, at the Committee Meeting at Birmingham, "that it is indispensably necessary to the growing prosperity of the Mission, that a Secretary be wholly and exclusively devoted to the business of the Society;" and at this Meeting I find the following Resolution, viz.: "That in case Mr. Dyer complies with the request of the Society, [to become the Secretary] he be allowed £300. per annum as a remuneration for his services." Mr. Dyer soon after signified his acceptance of the office by letter, a copy of which may be seen in the Appendix.†

It will be seen then, that Mr. Dyer's appointment to office as joint-Secretary with Dr. Ryland, was entirely the act of the *country* members of the Committee. It was not long after, however, that the Central Committee, on October 13, 1819, requested him to remove to London or its vicinity, on account of its "having been found necessary for the proper management of the Society:" with this unanimous request he soon after complied.

I now resume my narrative, for the purpose of shewing by what means the "seat of the Society" was removed to London.

I copy the following statement from the minutes of the Committee, in the hand-writing of Mr. Dyer:—

"On Tuesday, Jan. 26, 1819, a meeting of friends of the Mission residing in London, was held at Devonshire Square, for the purpose of taking into consideration the propriety of establishing an Auxiliary Society for the metropolis. At this meeting, some remarks were made on several subjects connected with the present management and organization of the Baptist Missionary Society, which led to a resolution, that at present it was not desirable to form an Auxiliary Society; but that a Committee of five gentlemen, viz. Dr. Newman, Messrs. Cox, Ivimey, Gutteridge, and Shaw, should be formed, to correspond with the Secretary, Dr. Ryland, on the subject. A letter was accordingly forwarded from those gentlemen, dated Feb. 2, containing a statement of some things which to them had appeared exceptionable,

* Reply, p. 13.

† See Appendix D.

32 *First Meeting of the Central Committee in London.*

accompanied by suggestions as to the best mode of future management, and concluding by a request that a Special General Meeting may be called.

"In reply, the Doctor proposed, instead of calling a public meeting, that the next Committee Meeting should be held in London, and that a few friends should then meet the Committee as a deputation. This proposal was acceded to; and accordingly, on Tuesday morning, the 30th of March, a deputation attended the Committee, composed of the following gentlemen in addition to brethren Newman, Ivimey, Cox, and Shaw, who are members of the Committee; Messrs. Griffin, Edwards, Hoby, Pritchard, Timothy Thomas, and Dr. Rippon; with Messrs. Gutteridge, Freme, Edward Smith, W. Beddome, and Marshall."

The proposals originated by this meeting, respecting an alteration to be made in the management of the Society, were submitted at a General Meeting at Cambridge, October 6, 1819, when the following new regulations were adopted:—

"1. That the General Committee should consist of not more than fifty members.

"2. That a part of the members should be considered as ineligible to be re-elected in the ensuing year, but not more than a fifth; the names to be arranged in the Committee.

"3. That a Central Committee of seventeen persons, besides the Treasurer and Secretary, or Treasurers and Secretaries, be formed out of the General Committee, who shall meet monthly in London on a fixed day for despatch of business, four of whom shall form a quorum.

"4. That this Central Committee shall include twelve members resident in London, and five from the country.

It was also resolved, "That the Central Committee meet for the despatch of business at 10 A.M. on Wednesday next, at No. 15, Wood-street, London."

As Dr. Marshman has written with so much acrimony respecting the proceedings of the *Central Committee*, it ought to be recollected, that *their first Meeting* was held Oct. 13-14, 1819, and, consequently, it is alone for the measures adopted since that period they are responsible; nor have there been, I am fully persuaded, any steps taken by them which will not bear the fullest and most rigid investigation, notwithstanding they have been assailed with so much malice and ill-will by a pen dipped in gall! From a letter of the late Mr. Ward, October 17, 1819, Dr. Marshman quotes as follows:—"Dr. Ryland is afraid things will go to London,

and be managed (or rather spoiled) by a Committee of mere counting-house men ; at the head of such a Committee would stand Mr. Gutteridge," &c. &c. "Thus the object," says Dr. M. "which we learn from Mr. Fuller, had been in contemplation for seven years, was at length attained, and the fears of both Fuller and Ryland were realized. In what way, or with what struggles this was done, those at home who witnessed the whole best can tell."*

From the history of this measure which I have given you, the reader may judge of the degree of credit due to Dr. Marshman's statement and insinuation, that the removal of the management of the Society to London was the result of "intrigue," and "unhallowed strife." I really think the pious Psalmist could not have had greater reason for saying, "What shall be given unto thee, or what shall be done unto thee, thou false tongue?"† than have the calumniated members of the Central Committee.

As a proof of the wish of the London members of the Central Committee, to avoid even the appearance of "rule" and "management" with which Dr. Marshman has so violently reproached them, they, at their first Meeting, resolved, "That the meetings of the Central Committee shall be held on the last Thursday in every month, at eleven in the forenoon precisely ; and that the meetings in December, March, June, and September, be considered the Quarterly Meetings for the transaction of particular business." The persons by whom this regulation was adopted, were Messrs. Burls, Gutteridge, Hoby, Saffery, Winterbotham, Ivimey, Griffin, Marshall, Shaw, Cox, and Dyer."

Mr. Ward had arrived in England about five months before this, in May 1819, and had had full opportunity from personal intercourse for knowing the characters of the persons whom he designated "mere counting-house men?" He asserts too, that of this Committee, "Mr. Gutteridge had the most influence;" whether this were the case or not, I can venture to declare, that the gentleman named, has never attempted to rule the Committee, nor possessed any superior influence in it beyond what he obtained from the wisdom and firmness by which his opinions were characterized ; but, the character of Mr. Gutteridge is too well known to require any vindication from me, or to suffer from the unjust inuendos either of Mr. Ward or Dr. Marshman!

Mr. Ward, it appears, told his brother, Dr. Marshman, in

* Reply, p. 86.

† Psalm cxx. 3.

the letter before mentioned, "When I landed I was received with great shyness and reserve; was never invited to a Committee Meeting, nor shewn any of their correspondence."* When I read this, I thought, is it possible that Mr. Ward could have given such a representation of the friends of the Mission in London; from whom, whatever might have been his impressions, I am certain he had received every mark of respect and affection?

Whether he was not treated with due respect, let the following circumstance declare:—

Next to seeking the re-establishment of his health, his main object in visiting Europe, was to make collections in aid of the College which had been lately erected at an expence of many thousand pounds by the Serampore Missionaries. Respecting this establishment the Committee had not been consulted, nor did they consider its object to be of a legitimately missionary character; notwithstanding which, it was agreed, that the Secretaries, should recommend the object to the religious public, which, as you know, was cordially done by the following letter of commendation:—

"The Committee of the Baptist Missionary Society rejoice to witness the progress of religion and learning in the eastern world, and as they conceive that the College recently formed by their brethren at Serampore, may materially promote this most desirable object, they beg leave to recommend it to the liberal attention of the British public.

(Signed)

"JOHN RYLAND,
"JOHN DYER."

London, June 26, 1819.†

The Central Committee met Dec. 31, 1819, for the purpose of embodying their sentiments on the subjects in dispute between them and their brethren at Serampore, in a series of resolutions. In the adoption of these they had been aided by the suggestions of Mr. Ward, who, in a letter, addressed to Mr. Dyer, dated Frome, Dec. 27, had thus stated his opinion:—

"To the Committee of the Baptist Missionary Society.

"My dear Brethren,

"Be assured it is my anxious wish to draw nearer the bonds of union between Serampore and the Society, and nothing shall prevent my perseverance in this object.

* Reply, p. 86.

† See Appendix to the Report for 1819.

"I wish Serampore to have as much independence as is necessary for its domestic comfort, and for the continuance of that disinterested ardour which dependance and uncertainty would infallibly destroy. I think all the property should be the Society's; that the exclusive management of it should be in the hands of the brethren united at Serampore; that they should choose their own companions in labour; that the Society should have a *veto* on this choice, and that not less than three persons thus chosen should be united in the management at Serampore. I believe this plan unites comfort, safety, and union."

The resolutions adopted with perfect unanimity by fourteen persons, including four from the country,* were as follow:—

"*London, December 31, 1819.*

"The Committee of the Baptist Missionary Society in England, anxiously desirous to put an end to all the misapprehensions which have existed between them and their much esteemed brethren at Serampore, for whom, on account of their services and labours in the cause of God, they have ever cherished the utmost veneration and the warmest affection, have devoted considerable time and labour to an examination of all the correspondence, and other documents, which could assist them in forming a judgment upon the points at issue; and after mature deliberation have agreed, with the most cordial unanimity, to the following Resolutions, as the result of their investigation.

"I. That it appears most evident to the Committee, from various passages in the Periodical Accounts,† from the phraseology adopted in the legal writings, attested copies of which have been sent us from Serampore, as well as from repeated declarations interspersed throughout the correspondence from our senior brethren, that the property of Serampore belongs clearly and unequivocally to the Society in England, and that it has hitherto been held by the resident Missionaries as Trustees for the Society. It is perfectly well known, that on this ground, the late revered Secretary for the Mission, Mr. Fuller, rested his powerful appeals to the British public, and that on the same basis have been principally founded the several applications, made at various times, to the British legislature, to his Majesty's ministers, and to the East India Company. The Committee cannot, therefore, but feel that, were they to consent to the alienation of the property from the Society, they would violate the confidence reposed in them by the public, and be guilty of a dereliction of their duty.

* Mr. Burls, Treasurer, in the Chair; Messrs. Gutteridge, Griffin, Coles, Edmonds, Gurney, Hanson, Hoby, Ivimey, Marshall, Saffery, Smith, Drs. Newman and Gregory, and the Secretary, Mr. Dyer.

† Vol. ii. pages 44, 166, 211, 227. vol. iii. 24. vol. iv. 101.

“ II. That, in the opinion of this Committee, it will most fully meet the just expectations of the Christian public in Britain, and best secure the appropriation of the Serampore premises to the purpose for which they were originally designed, if all the trusts were consolidated in one, and if the present Trustees were to associate with themselves in the trust, other individuals to be approved by this Committee, some of whom shall be resident in this country.

“ III. That this Committee again solemnly disclaim any intention to interfere with the management of the property at Serampore, and although in one particular of their conduct—namely, the sending out of new Missionaries—they have been thought by their Serampore brethren to discover such a disposition, they can assure them that in this they were actuated solely by a desire to meet their own wishes.

“ IV. That, while this Committee conceive that every Missionary Society must possess the right of adding to the number of Missionaries at their respective stations, they wish on all occasions scrupulously to guard against associating with their brethren an objectionable person, and hope that in future mutual confidence will be exercised on this point. They propose, therefore, that whenever it may be thought desirable to send an additional missionary to Serampore, he shall be considered as residing there at least six months on probation, at the close of which period, if his permanent settlement there should not be agreeable, either to the resident Missionaries or to himself, he shall remove to such other station as may be mutually agreed upon; and if the Missionaries at Serampore wish to add any of their brethren in Bengal to their number, they will, with the same desire to promote mutual confidence, mention it to the Society for their ratification.

“ These Resolutions, having been read and discussed separately, were unanimously agreed to, and it was thereupon resolved,

“ That the Treasurer and Secretary, with Dr. Newman, Dr. Gregory, Messrs. Gutteridge, Shaw, Ivimey, and Gurney, be deputed by the Committee to confer with Mr. Ward on the subjects of the preceding Resolutions respectively, to convince that gentleman of the solicitude of the Committee to restore the utmost confidence and harmony between the Serampore Missionaries and themselves, and to give and receive all explanations tending to cordial co-operation; and that they report to the Committee at the meeting in January, the nature and result of that conference.”

Of this conference the following minute occurs, under date of January 7, 1820.

“ The whole of the Sub-Committee appointed to confer with Mr. Ward, on the Resolutions passed Dec. 31, met accordingly;

and after much conversation on the subject, Mr. Ward distinctly declared his assent to each of them respectively. It was understood at the same time that he expressed his individual opinion only, and was not to be considered as answering for the concurrence of his colleagues at Serampore."

The Committee in the *third* resolution, express their conviction, that in sending new Missionaries "they were actuated solely by a desire to meet the wishes of the Serampore brethren;" and was it not very natural for Dr. Ryland and the Committee to conclude that such were their "own wishes?" even if they had not strongly expressed them. To enable you and the reader to form a judgment on this subject, I present you with an extract from a letter of Dr. Marshman to Dr. Ryland now before me. It is dated Serampore, "begun Aug. 10, 1816, and finished Aug. 31st."

"I now come," says Dr. M., "to your last Article; last and best: the number of excellent men you have waiting. This news rejoices my very soul; these are our highest *desideratum*. To them, the character you give them, has already united my warmest affections. Let them come, they are a treasure which gold cannot purchase. Have we stations? I have been talking it over with brother Carey, and for their sakes I must take another sheet. Nothing is more important to the future well being of the Mission, and to the planting of the gospel in these lands, than that such men as you have described should be stationed throughout the country. The three great objects of the Mission, translations, schools, and the planting of churches, absolutely require this; and if this be once accomplished, your work in England will become simplified, and perfectly plain before you; it will consist of little more than money supplies for these excellent men; and I am certain that as long as men can be found thus to devote themselves to the work, the Lord will provide supplies for them, however numerous they may be."

The Committee met again on the 25th of January, 1820, and adopted certain resolutions relating to the differences existing between the senior Missionaries at Serampore, and the junior Missionaries at Calcutta.* At this Meeting, Mr. Ward recommended that the Committee should confirm the election of Mr. John Marshman into the union at Serampore, a step which he uniformly represented as the most probable

* This recommendation led to the desired result. Dr. Carey says, in a letter to Dr. Ryland, dated Oct. 23, 1820, (now before me) "it will afford you pleasure to hear, that a termination has been put to the disputes between us and our younger brethren."

of all measures to produce satisfaction there. To this, however, the Committee would not consent, and passed the following resolution in relation to it :—

“ The Committee are unanimously of opinion, that they cannot proceed to the consideration of that question until they have received further communications from Serampore.”

The Letter sent by Dr. Ryland to the senior Missionaries, will shew the hopes by which the Committee were at this time encouraged; and also how perfectly Dr. R. approved of the proceedings of the Central Committee :—

TO DR. CAREY AND DR. MARSHMAN.

London, Jan. 25, 1820.

“ Dear Brethren,

“ I came to London yesterday to attend the Meeting of our Committee, who have taken a room in Wood Street, for the transaction of business, where the Central Committee meet every month, and have, I am sure, taken great pains to examine carefully and impartially into all the circumstances which for a long time past have filled our minds with great anxiety, and made our hearts tremble for the Ark of God.

“ At the request of a full Committee, many of our distant friends being present this day, I now enclose you a copy of several resolutions, which were proposed last month and communicated to brother Ward, who expressed his full concurrence with them; and which were this day unanimously confirmed. We hope nothing will prevent our cordial agreement with you on the subject to which they relate; brother Ward has, doubtless, informed you, that we felt it absolutely necessary to come to a final arrangement on these points; and we trust that the way will now be prepared for an agreeable settlement of all the subjects of difference, abroad as well as at home.

“ *We were never more cordially united here, and we trust you will now be convinced that your suspicions of any unfriendly desire to risk the injury of your domestic comfort, were groundless, and that we were only anxious to preserve your honour and your consistency, as well as to promote the glory of God.*

“ I am, dear brethren,

“ Yours, most affectionately,

“ JOHN RYLAND.”

At this General Committee Meeting was read a letter from Drs. Carey and Marshman, dated Serampore, June 18, 1819, requesting that, “ for the next three years, the Committee

would advance £ 1500. per annum to defray the expences of those stations which have hitherto been borne by the brethren at Serampore." It was resolved unanimously, "That in consequence of the low state of the Society's funds, the general depression of trade and commerce felt throughout the country, and the increased expences lately incurred by sending out Missionaries to Sumatra and elsewhere, the Committee find themselves unable to accede to the request it contains." The members present were, Mr. Burls, Chairman; Dr. Ryland and Mr. Dyer, Secretaries; Drs. Steadman and Newman; Messrs. Gutteridge, Hanson, Smith, Shaw, Cox, Blundell, Marshall, Kinghorn, Hughes, Coles, Griffin, Saffery, Hoby, and Ivimey.

The Serampore Missionaries returned an answer to Dr. Ryland's letter, dated March 11, 1821, composed of certain resolutions which they had adopted July 14, 1820, but did not send till nine months afterwards.*

Another extraordinary document, bearing date Jan. 20, 1820, had been adopted by them six months previously, entitled, "Statement, or Articles of Union." This was handed to the Committee by Mr. Ward, on July 25, in the same year.†

A Special Meeting of the General Committee was summoned, which met April 25, 1821, at which nineteen members were present, and the Serampore Resolutions of July 14, 1820; the Statement, or Articles of Union, of Jan. 14, 1820, and a Letter from Mr. Ward to Mr. Burls, dated New York, were read, and their contents most fully discussed. The result was a unanimous resolution, that a letter should be immediately written to Serampore, embracing the various points referred to in those letters. A letter was sent accordingly;‡ and each member of the Committee throughout the country was supplied with a *printed* copy, as also was Mr. Ward, who was about to return to India.§

The last time Mr. Ward met the Committee was on May 16, 1821; the Letter which had been agreed to on April 25, formed the principal topic of discourse. The minute of that date states:—

"Much conversation took place with Mr. Ward respecting the

* See Appendix E. † See Appendix F. ‡ See Appendix G.

§ The circumstance of this letter having been *printed*, though the number of copies was rigidly confined to the exact number of the Committee, has been disingenuously commented on by Dr. Marshman; insinuating it had been *published*, and that by so doing the Committee had committed a breach of confidence!

state of affairs between the Society and Serampore. Mr. Ward mentioned some parts of the letter lately forwarded (April 25) to Serampore as requiring explanation, and appeared to be satisfied with the explanations that were given. He expressed his opinion, that in the choice of coadjutors and successors the Society should have a *veto*; and that the independence he claimed for Serampore was not the being a distinct Society, but such a connexion as would secure affectionate co-operation without interference or control, in which the Committee acquiesced."

The events of the period to which this Letter is confined are so various and important, and the documents sent from Serampore so multifarious, that I feel myself overwhelmed and confounded by their perusal. I wish I could entertain the conviction, that the members of the Serampore Union (some of them at least) could conscientiously and deliberately adopt, respecting them, Paul's assertion:—"Not walking in craftiness." It shocks me to read the letters written by Mr. Ward while he was in England, to his brethren at Serampore. I could not have thought it possible, that a man who met us with so many expressions of affection at our houses; and who preached with such evangelical fervour in our pulpits; and who traversed almost Europe and America to collect funds for a public object; after, too, so many years of most disinterested labour for propagating the gospel in India; could have written with such sarcastic bitterness respecting the Committee, and especially in regard to Mr. Dyer, towards whom he appeared to bear such undissembled friendship! * I wish that Dr. Marshman had not, by the publication of those letters, exposed the infirmities of his brother; he ought not to have disturbed the ashes of the tomb! My heart aches while I peruse those most unkind letters! I am reminded by them of what the excellent Dr. Ryland used to say, I think I now hear him exclaim: "Poor human nature!"

It should seem that Mr. Ward's opinion of the Committee must have greatly changed, because in 1821, he sketched a letter to be sent to Serampore, recommending, as the basis

* The attempts made by Dr. Marshman, in his "Reply," to injure the reputation of Mr. Dyer, by charging him with having in several instances written direct falsehoods, is so wanton and unchristian, that I feel confident it will make no impression on the members of the Society, to the disadvantage of their worthy Secretary. From my long and intimate acquaintance with Mr. Dyer, I assert, without fear of being contradicted by any person of reputation, that for conscientiousness, integrity, ability, and application to business, as well as for a most devoted heart to the Missionary cause, if he be not unequalled, he is by none exceeded.

of reconciliation, the very principles on which the Committee had always acted.*

Having been much in Mr. Ward's company, I frequently urged him to throw off his reservedness, and to be frank and open hearted in his conversations on the affairs of the Society. It is very true, that he "was wonderfully shy."† But, it is equally true, he sometimes uttered his suspicions that all was not right as to the state of things at Serampore. "Take care," said he, in the Committee-room, "that the property at Serampore be all settled in the life-time of Dr. Carey and me!" But he had not (at least such is my impression) sufficient firmness to act up to the sober convictions of his own mind. Had he, however, done so, and again become one with the Society at home, he would, by the "Articles of Union," have been considered as having withdrawn himself from the Serampore Union, and have been compelled to receive a small proportion of that property which his business, as a printer, had enabled them chiefly to realize!‡

Does not the following paragraph of these "Articles of Union," given by Dr. Marshman, bear this appearance? "It further provided for any brother's peaceable *withdrawment*, should he deem it his duty to promote the cause of God alone; and as he might have a family to support in the decline of life, he was permitted to withdraw with *two-thirds* of what he had contributed to the *unspent* common stock, should he give a year's notice of his intention; with *one-third*, if he gave but six month's notice; and with only a *sixth*, if he withdrew on a shorter notice. But if the other members wished any one to withdraw against his own will, they were to give him a year's notice, and to restore to him all he had contributed to the unspent stock."§

It is a little singular that the "Statement," dated Serampore, January 20, 1820," should have been avowedly published, not for the vindication of the Missionaries, but of the *Society* in England. It thus commences:—

"The brethren of the Mission at Serampore have now been unitedly engaged in attempting to promote the cause of God in India for more than twenty years. In this period it hath pleased God to bless them with a degree of success both in the work itself and in providing by their own labour the means of carrying it forward, which they themselves in the beginning scarcely anticipated. But while the Divine blessing has thus rested on

* See Appendix H. † Reply, p. 36. ‡ Appendix F. § Reply, p. 47.

them, various unfounded and slanderous reports have been circulated respecting their conduct both in India and in Britain; to which, however, they have hitherto paid little attention, partly from being so closely occupied in their work, and partly because they thought nothing necessary to their confutation beyond a patient continuance in well doing.

“ While this has been the result in India where they reside, they learn with surprize from recent communications, that various reports have been industriously circulated in Britain tending to impeach even their integrity, which, though treated with just contempt by those who know them, have so perplexed the minds of such as to form their opinion of them wholly on the report of others, as to affect their contributions to the Society with which they are connected. Although they were perfectly silent, therefore, as long as these reports and insinuations affected themselves alone, as they now injure *the interests of the Society with which they are connected by the closest ties of affection*, they feel it their duty to submit to the Christian public, a simple and concise view of the whole of their conduct from the beginning relative to the funds which have in various ways been entrusted to them, which step they feel constrained to take by the vague nature of the reports circulated respecting them.”

At the conclusion, they declare, that nothing induced them to publish this vindication, “ but the fear that the cause of God, and *particularly that of the Society with which they are connected*; would be injured by their remaining any longer silent! *

The suppression of the printed “ Statement relative to the administration of the Funds entrusted to the Serampore Missionaries,” is thus frankly accounted for in a letter from Mr. Dyer to Mr. Ward, dated London, June 28, 1820, of the following is an extract:—“ There is a copy of the printed *Statement*, which I also enclose, forwarded by our brethren from Serampore. This was read to all our friends from different parts, in General Committee, the other day; but the universal impression was, that such a statement was quite unnecessary, and that the publication of it would be a very serious injury. Hence the other copies are carefully sealed up, not one of the Committee retaining a single copy, till they could have an opportunity of conferring with you on the subject.”

The members of the Committee present on this occasion were, Mr. Burls, Chairman; Messrs. Gutteridge, Ivimey,

* Statement relative to the administration of the *Funds* entrusted to the Serampore Missionaries. Pp. 1, 14.

Saffery, Steadman, Winterbotham, Griffin, Edmonds, Hanson, Gurney; Dr. Ryland, and Mr. Dyer, Secretaries. These were unanimous (if Dr. Marshman is to be credited) as enemies to the Serampore Union; men "who seemed bent on condemning us to silence, although we had requested them to give this statement extensive circulation."

The following extract from a letter of Dr. Ryland to Dr. Marshman, dated Bristol, August 21, 1822, the day after Mr. John Marshman had called upon him, will shew his opinion of it:—

"I am quite puzzled and confounded by your long printed Statement, and must leave it to others to decide what answer can be given to it. I have always sought the welfare of our Mission with my whole heart, and have had such anxiety about it as has done much towards wearing out my strength; but I can do no more. I have laboured to state clearly my own ideas on the subject, but nothing I can say seems to obtain any credit."*

Again Dr. R. says,—

"They complain of stifling their Statement, in which they say they carefully avoided any reflection on the Committee; and yet the very Statement began with visiting on us (for to some time in England it would have been applied) Mr. Ward's own expression, used in a letter written before any of us had seen him: 'an expression said to be dropped in private conversation with Dr. Ryland.'—Nay, in a letter he wrote to Serampore, before I saw him, two days after he landed at Liverpool."†

The events which "occurred" at Serampore, while Mr. Ward was in England, apparently for the very purpose of preventing a reconciliation between the Committee and the two Missionaries who remained there; and, as it should seem, for retaining their hold of the "immense property," which they had so often admitted "belonged to the Society," are so manifestly unjust, that I am quite certain they could not be those of which you say, for yourself and others: "All that has occurred, has, in fact, tended to increase their esteem and affection for their brethren in India."

* Mr. Dyer's Letter to J. B. Wilson, Esq. p. 60.

† Ibid, p. 69.

LETTER V.

Events which occurred during the time that Mr. J. C. Marshman was in England, from Aug. 1822 till May 1824.

MY DEAR BROTHER,

Mr. Ward left England, May 28, 1821, and it was hoped by the Committee, from the tone of his closing communications, and the assurance which he gave some brethren who accompanied him to the ship, that he would be able, on his arrival in India, to impart to his colleagues those feelings of cordiality and esteem which he appeared to cherish, and at length effect such a settlement of the Mission property at Serampore as would for ever put an end to the distress and perplexity which the conduct of the Missionaries had caused to the members of the Committee especially, and to the Society generally.

Mr. John Marshman arrived in England August 1822; bringing with him copies of a printed letter, dated Serampore, Dec. 17, 1821, to be sent to each member of the Committee. This was signed by himself, and by Drs. Carey and Marshman and Mr. Ward! How Mr. Ward could have affixed his signature to what I do not hesitate to call an unrighteous letter, is most astonishing—most distressing!*

At the close of the Letter of the Committee, to which this was called an answer, it was said:—

“ We hope it will appear, that we have fully met your various causes of complaints; and that now no farther obstacle exists to friendly co-operation. In a letter, which brother Ward sent us from America, he insists much on the necessity of Serampore being entirely independent of the Society. As far as relates to your freedom from all control in the management of your concerns, and the application and employment of your own funds, we have long ago conceded it. As to the choice of coadjutors and successors in your labours, we have in this letter taken in connexion with our preceding resolutions of Dec. 1819, fully explained our opinion. If, however, by independence we are to understand a public and visible separation, by which we should

* See Appendix I.

become two distinct societies, instead of being one as heretofore, this is a measure, from which a sense of duty, both to the public and to you, prevents us from becoming parties—a measure which we are fully persuaded would be exceedingly injurious, not only to the ‘Baptist Mission in India,’ but to the cause of Missions in general.”

To this, it is replied, by the Serampore Missionaries,—

“Your exhortations to ‘friendly co-operation’ are to them superfluous, though not unpleasant. On their parts there never existed any obstacle to friendly *co-operation*; and when their’s was not welcomed, they chose to bear their griefs in silence, till your printing this letter,* after it had been sent to them, rendered it their indispensable duty to state facts as they really are. With conduct they must ever deem unrighteous in its principle, they can, of course, have no fellowship. In Missions, indeed, they cannot but view it with terror, for upon unrighteous conduct in attempts to spread the gospel of righteousness and peace, they never expect the divine blessing; and without this, every Missionary attempt is vain. Their independence is neither to be conceded nor circumscribed by brethren: it is the gift of God. They possess it equally with yourselves. But they are united in heart with all who love the cause of God, whether in India, or their native land, and it will afford them delight to be able ever to *co-operate* with you. They leave to you to collect for all the mission stations in India, they having no wish to make any separate collections for those which lie wholly on them, unless they should be, unhappily, denied what they may need for them; which till their present means greatly fail, will be but little, as they have never yet thrown any burden upon the christian public, which they could sustain themselves.”

Would not the Committee have been justified, when, to their frank and affectionate conduct, such a captious and offensive return was made, had they adopted the language of the Psalmist: “*I am for peace; but when I speak, they are for war.*”†—*Every day they wrest my words; all their thoughts are against me for evil.*”‡

To this Letter no answer from the Committee was ever returned. They felt that all their anxieties and toils had been lost labour: for many years they had honestly endeavoured to roll the stone to the top of the hill, and had often thought it had reached the summit, yet, it as constantly rolled down with accelerated impetuosity upon them. In-

* On this subject see Note at p. 39.

† Ps. cxx. 6.

‡ Ps. lvi. 5.

stead, therefore, of writing letters, which they had proved to be labour in vain, they held repeated conferences with Mr. John Marshman, who appeared among them in the character of the accredited representative of the Serampore Union.

At the request of the Committee, Mr. J. Marshman submitted to them, in writing, his views of the nature of the connexion which might in future be considered as subsisting between the Society at home, and the Missionaries at Serampore; and as a proof to what an extent the Committee were disposed to carry the principle of *conciliation*, they agreed to the following documents, considering they did not make any *compromise*, nor act inconsistently with the resolutions they had previously adopted, both at Birmingham in 1818, and at London, in 1819.

“The christian public, who have now for thirty years so generously patronized the efforts of the Baptist Missionary Society in India, are fully aware that divine providence has remarkably favoured its designs, by enabling the elder Missionaries at Serampore, not merely to engage in translating the scriptures, and in establishing native schools, but also to furnish the means of supporting various missionary stations in Bengal and Hindosthan. For the convenience of their friends in India, our brethren have long been in the habit of publishing, at stated intervals, intelligence respecting these stations, originally under the designation of Circular Letters, and more recently under the title of Periodical Accounts; and these have formed a part of the materials from which the successive publications of the Society in England have been compiled. With a view to gratify the wishes which have been frequently expressed by many friends of the Mission, this publication will in future be reissued in the form in which it arrives from Serampore, and will include the annual reports of the translations, schools, and college, which have hitherto appeared in a detached form.

As the Missionaries at Serampore have been enabled so far to exceed the expectations of their first supporters, as largely to promote the propagation of the gospel by funds which they have themselves originated, a material change has resulted in their relation to the Society from which they sprang; in consequence of which, the brethren at that station act independently in the management of all their concerns, while they preserve, in undiminished vigour, the principles of affectionate union and zealous co-operation with the Parent Society.

Such being the natural result of events, the Committee express their earnest and humble hope, that a divine blessing may continue to rest upon the future labours of their brethren at Serampore, as well as upon those carried on more immediately under

the direction and superintendence of the Society; and that these efforts, conducted in one spirit, and tending to the same end, may happily contribute to the general diffusion of the religion of Jesus Christ throughout the Continent of India.

*Signed on behalf of the Committee of the
Baptist Missionary Society.*

Oct. 2, 1822.

JOHN RYLAND } Secretaries.
JOHN DYER }

The next document referred to by Dr. Marshman, as having *recognized their independence*, is the following :—

London, Oct. 10, 1822.

For the purpose of removing every ground of misunderstanding between the Baptist Missionary Society and the Serampore Missionaries, tending to injure the cause in which they are unitedly engaged, and of defining the nature of the future connexion between them, so as to perpetuate harmony and good-will, the Committee of the Baptist Missionary Society, and the Serampore Missionaries, through their representative Mr. J. Marshman, have mutually determined to recognize the following principles as the basis of future relationship.

I. That the funds originated by the Serampore Missionaries in India, and those subscribed in Great Britain, America, and India, to institutions connected with them, whether translations, schools, stations, or the college, be under their exclusive management and control, for the latter of which they will account immediately to the public, as they have hitherto done, through the channel of annual reports; with an understanding that a portion of the funds for translations be appropriated to the translations conducted by the Missionaries of the Society at other stations, in languages distinct from those in which the Serampore Missionaries are engaged.

II. That the Baptist Missionary Society in England do not interfere in the appointment of successors to the Missionary union at Serampore, while it is understood, at the same time, that the Missionaries at Serampore will frame their plan for securing the establishment there to the great object for which it is instituted, so as to avail themselves of the aid, co-operation, and interference, of the Society at home, if necessary.

III. That the bonds of union between the Society at home and the Serampore Missionaries, be considered as consisting—
1st, In the circumstance of the Serampore Missionaries being affiliated to the Society from which they spring. 2ndly, In active and affectionate co-operation, in regular correspondence, in suggestions for the promotion of the cause, and in mutual assistance when necessary. 3dly, In confiding the collections for the institutions connected with Serampore to the members of the Com-

mittee, and to their Auxiliaries in the country, according to the plan hitherto pursued. 4thly, In the Baptist Missionary Society embodying in its Annual Report the Missionary proceedings of their brethren at Serampore, so that the view of all Missionary exertions in connexion with the Society, be annually laid before the public in an undivided form. 5thly, In the freehold property at Serampore being vested in the Society, and ultimately reverting to them for the purposes of the Mission, in the event of these purposes ceasing to be carried into execution by the Missionaries for the time being at Serampore."

It will be seen that the Committee, on their part, engaged to transmit to the Missionaries all the monies which came into their hands subscribed expressly for objects carried on at Serampore, "whether translations, schools, stations, or college;" with the understanding, that "a portion of the funds for translations, should be appropriated to the translations conducted by other Missionaries belonging to the Society;" and on the express condition, that "the Missionaries at Serampore would frame their plan for securing the establishment there to the grand object for which it is instituted, so as to avail themselves of the aid, co-operation, and interference of the Society at home, if necessary." Notwithstanding this solemn stipulation, I have never heard, that the Missionaries at Serampore have ever taken any effectual step towards "securing the establishment there to the great object for which it is instituted."

It has been mentioned, that the Committee, in the year 1820, by a recommendation signed by the secretaries, promoted Mr. Ward's object, in collecting for the Serampore College. He accordingly collected in England about £2,600., which sum was invested in government securities, under the direction of trustees nominated by Mr. Ward, viz. Messrs. W. Burls, John Dyer, Jas. Hoby, and Benj. Shaw, the dividends arising from which have been transmitted half-yearly to Serampore by Mr. Dyer, since the retirement from business of Mr. Burls.

It has also been stated, that the Committee had nothing whatever to do with the erection of the College buildings, nor with its management; notwithstanding Mr. John Marshman, by a letter, dated Feb. 1823, brought this subject before them, representing the need in which it stood of pecuniary assistance. "The literary department of the institution," he remarked, "has been in a great measure provided for in India, and it is as a nursery for native missionaries, that its founders solicit the aid of the British pub-

lic." He also informed the Committee, that in having made a recent tour through different parts of England, his object was to ascertain what degree of support might be calculated upon from the "provincial supporters" of the Society; and suggested, as the result of his inquiries, "either that the active and zealous exertions of those who were alive to the importance of the object, might be secured for its promotion; or that the annual sum of £1000. should be appointed from the general funds of the Society for this purpose!"

In pleading the cause of the College, Mr. Ward had stated in 1820, that "ten pounds, or the interest of only £200., would send one native missionary into the missionary harvest every year; and fifteen pounds a year would maintain him perpetually."* Now Mr. Ward had collected in England and America more than £5,000., the dividends from which had been devoted solely to this object; consequently, the founders of the College had already enough to support several natives in their missionary *nursery*! Mr. John Marshman did not, however, state that they had then so many Missionary native students, as to need the money remitted from England and America; nor did he say what number of such students had been at any time in the college, nor whether one of the large halls was appointed to their instruction, or whether a very small room was not actually employed for that purpose! Notwithstanding this great deficiency of information, the Committee took the application into respectful consideration, at a Quarterly Meeting, March 13, 1823, some of those "provincial supporters" being present, who were expected to give their "active and zealous exertions" for the support of the College, by raising separate collections for it, in the event of the annual sum of £1000. being refused! The members present were Mr. Burls in the chair; Messrs. Shaw, Gutteridge, Wilson, Hanson, Gurney, Kinghorn, Edmonds, Griffin, Saffery, Cox, Hoby, Marshall, Pritchard, Dyer, and John Marshman, and the following resolution was unanimously adopted:—

"Resolved, That the Committee, fully aware of the great importance of the education of pious natives for the christian ministry, will, to the utmost of their power, defray whatever expences may be incurred in the prosecution of that object in the Serampore College, beyond the amount of interest of the funds invested for the purpose in this country; it being understood that the stu-

* See Missionary Herald for March 1820.

dents so maintained are members of approved Baptist churches, and that this assistance will be rendered in conformity with the terms of the deed executed by Mr. Ward, while in England."

Mr. John Marshman soon after this returned to Serampore; and it is presumed that the contents of this letter will prove that he had no cause to complain of any want of urbanity, or liberality, on the part of the Committee, towards him and the Missionaries at Serampore; if they erred at all, I think every one must admit it was in manifesting a disposition leading to excessive conciliation.

Had there been any wish on the part of the Serampore Missionaries, that a cordial union should in future exist, these measures would have been all-sufficient for the purpose; but it seems to have been their settled plan, to keep up a system of perpetual AGITATION!

LETTER VI.

Events which happened during the period of the Rev. Dr. Marshman's visit to England.—From June 1826 to Feb. 1829.

MY DEAR BROTHER,

I commenced my last letter by referring to Mr. Ward's departure from England: I must begin the present by noticing his death, which took place at Serampore, March 7th, 1823. He was called away suddenly, before he had procured those alterations in the state of things at Serampore which it was understood from himself, while in England, he was very desirous of accomplishing. The Serampore Union now consisted of Drs. Carey and Marshman, and Mr. John Marshman. It must, however, never be forgotten, that the election of the latter gentleman by the three senior Missionaries, had never been recognized by the Committee! How could they have done so, when he did not sustain the *ministerial*, but a *secular* character? In what sense could that gentleman have been considered a Missionary?

In the month of August 1823, Mr. John Marshman addressed a letter to the Committee from Serampore, inquiring "whether they could, during a limited period, remit a sum to Serampore, for Missionary purposes, (if it should be required) equal to that annually furnished by the Society to the station at Calcutta?"

You will observe, that this application was made in very indefinite terms, not stating indeed whether any thing in fact would ever be needed; or, that if any application was actually made, for how many years it would be required. It was felt, too, that before any part of the funds entrusted to the Committee were thus disposed of, they ought to know how it would be actually appropriated, and who would be the real recipients. When it was considered further, that the Society had no *reserved* funds, and that it required very strenuous exertions, to obtain sufficient to maintain their own stations, this new kind of request involved the Committee in very considerable difficulty. The following resolution, adopted at the Quarterly Committee meeting in September, will shew the spirit in which it was met:—

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"That a letter be written to Drs. Carey and Marshman, assuring them of the desire of the Committee to render them all the pecuniary assistance in their power, in addition to the provision made for students at the college, by the resolution of March 13, last;—that the Committee fear they shall not be able to do all they could wish, as it is highly probable their funds will be diminished, in consequence of the exertions which have been lately made to pay off the debt, for some time to come; but that, in the event of an application being made to them by their brethren at Serampore, accompanied by a particular statement of the Stations and Missionaries for whom support is needed, they will take such part of the same on themselves as their sources will allow, and direct payment to be made, by their agents, Alexander and Co., accordingly."

"In conformity with the spirit of this resolution, and previously to the receipt of the information which had been requested, a grant of £1000. was made to the Serampore friends, for their missionary stations, in March 1824. Another application for the same object, but containing no reference to the specific appropriation of the sum already forwarded, was received in the following year, and taken into consideration at the quarterly meeting, Sept. 8, 1825, when it was unanimously resolved:—

"I. That under the circumstances stated in the letter now read, the request of our Serampore brethren be complied with, and the sum of £1000. placed to their credit accordingly, in the account now standing between them and the Society; but that, in communicating this resolution, it be expressly stated that the Committee wish to receive accounts of the manner in which this, and the former grant to the same amount, have been expended; and that, in conformity with the spirit of our resolution of Sept. 11, 1823, it is fully expected that any future application of this nature, be accompanied by a particular statement of the Stations and Missionaries for whom support is needed.

"II. That in reference to the request made to the Committee, by the Serampore brethren, to audit the accounts from 1805 to 1812, inclosed in their letter, it appears that the Committee have no documents in their possession which will enable them to enter into the examination desired.

"III. That a letter, fully embracing the above points, be prepared and signed by Mr. Shaw, as Chairman, on behalf of the Committee."*

* The persons present were:—B. Shaw, Esq. in the Chair; Messrs. Kinghorn, Gray, Hanson, Bosworth, Pritchard, Griffin, Giles, Ivimey, Cox, Upton, Edmonds, Hoby, Blight, and Dyer, Secretary.

The letter sent in conformity with the last resolution, dated Oct. 1825, I have inserted in the Appendix.*

As a further proof of the wish of the Committee to shew kindness to their Serampore friends, may be mentioned a vote of £ 150. "out of the Female Education fund, to be applied to the use of Mrs. Marshman's female schools; and several subsequent grants to a considerable amount. These were unsolicited acts of benevolent feeling towards them, and are mentioned, to shew that the spirit entertained towards them was not "unamicable."

I now proceed to notice the visit of Dr. Marshman to this country, the reasons for which he has thus given:—

"In May 1824, the first thousand pounds in aid of these stations was sent us by the Committee, which arrived in the succeeding October. For this we returned them a letter of thanks, dated Jan. 19, 1825, and begged them to continue this aid from year to year. As in the general course of things an answer might reach us in nine or ten months, we naturally hoped for a few lines in November, giving us reason to expect another thousand pounds. The end of the year came, however, and no intimation was received that further aid would be afforded. In these circumstances Dr. Carey advised me to return to Europe, and lay open to the friends of religion in Britain the state of our missionary affairs, and the prospects opening before us, of extending our operations with advantage to the cause, if due aid were obtained; and endeavour to secure such aid, either through the Committee, or such friends of religion as might most fully approve of attempting to evangelize India by means of Asiatic and native labourers. This step appeared to me a matter of indispensable duty, as without it I saw no way of going forward in the course set before us. I therefore embarked in the beginning of February 1826, and reached London in June, just in time to attend the annual meeting of the Society. On the 11th of July I had my first meeting with the Committee, when a letter was read, which had been sent to Serampore the preceding October, mentioning that another thousand pounds had been voted in aid of the stations, but which, from its contents and style, I feared would create much distress in the mind of my aged colleague.† As there were but few members at that meeting, it was agreed that another, and a full one, should be held on the 3rd of August."‡

* See Appendix K.

† Dr. Marshman refers to the Resolutions of the Committee, Sept. 8, 1825. Let the candid reader decide whether there was any sentiment expressed, that should have caused Dr. Carey "much distress of mind!"

‡ Dr. Marshman's Statement, pp. 7, 8.

It may not be unsuitable to quote the account which Dr. Marshman has given of this matter in his last publication.

"On the 11th of July, I met a Baptist Missionary Committee for the first time in the course of my life, as I had seen no Committee previously to leaving England in 1799.* At this meeting I was told, that the Committee had voted another £1000. in aid of Serampore; and a letter, dated October, conveying to them this intelligence, was then read to me, of such a nature that, when I reflected on the age and delicate health of Dr. Carey and Mrs. Marshman, I dreaded the consequences when it reached Serampore. I requested a copy of it; and as I had to embark in the steam-vessel for Edinburgh that evening, after preaching, the Committee postponed further business until the 3rd of August."

"Perceiving that in this letter the Committee sternly insisted on a statement being given 'of the actual recipients'† of the sum sent, with an ill-concealed threat, that without it, no more aid need be expected; and knowing that my aged colleague deemed this condition so highly degrading, it struck me that a *proportional part* of the sum collected on all the stations annually, being appropriated to those connected with Serampore, of the expenditure of which we might give the same account to the public, from year to year, in our Periodical Accounts, as the Committee gave of the expenditure of the rest."‡

The reader is requested to turn to the letter printed in the Appendix,§ that he may learn what this *stern* request was, which Dr. Marshman really thought would have proved fatal to Dr. Carey and Mrs. Marshman, on account of their "age and delicate health!" "In order to meet inquiry," say the Committee, "and justify the confidence reposed in us, by the body of our subscribers, we feel ourselves compelled to entreat, that an account may be rendered of the application of the sums voted for your disposal, from the funds for general purposes. It would have been very acceptable, had such an account of the appropriation of the sum of £1000. voted last year, accompanied the present application, and we request it might yet be furnished."

At the meeting held August 3, 1826, Dr. Marshman proposed that a *tenth* of the whole income of the Society for

* The reader is not to understand from this statement that there was no Committee of the Society in 1799, but only that Dr. M. had not "*seen*" its members when assembled for conducting its business!

† The sentence between inverted commas is not a quotation from the letter of the Committee, but from Mr. Dyer's Letter to J. B. Wilson, p. 79. He had no intention, however, of requiring "who were the actual recipients" of each individual shilling.

‡ Reply, p. 68.

§ See Appendix K.

general purposes, might be annually granted to the Serampore Union. I need not tell you, that this request was cordially acceded to, and the Committee separated with the hope, that now, at the last, even Dr. Marshman himself would be satisfied: they hoped too, though the engagement of Mr. John Marshman, in 1822, to get the premises at Serampore secured according to their original design, had not been fulfilled, yet that the repeated assurances of Dr. Marshman that it should be effected on his return to India, would certainly be fulfilled! As yet, however, so far as it appears from the recent pamphlets, neither the father or the son have carried these engagements into effect; so that the premises are still insecure.

A few months only had elapsed, before Dr. Marshman requested that another meeting of the Committee might be called. They accordingly assembled on Oct. 11th, when he told them, that the stations connected with Serampore had been found to exceed the former estimate of £1,200. by nearly £300., at the lowest computation; and that it would require a *sixth* part of what was given for the general purposes of the Mission,—about £1,400. annually. The result of this meeting was, that the members present did not consider themselves competent to grant this increased request, and that another must be called, including members from the country.

This meeting was fixed for March 15, 1827, and in order to prepare the minds of the Committee, about a fortnight before, the eighty members, including those in London, and the country, as also in Scotland, received from Dr. Marshman what he had entitled a “confidential statement.” When the Committee assembled, this statement was read; from which it appeared that £1,400. annually would be insufficient to support the stations, and “if the six young men now studying, and two European brethren, whom I wished to take out with me, should all be employed, this would require a thousand pounds more annually,” (or £2,400.); and that “if the Committee thought this a larger sum than they could furnish, they could take what part of it they chose upon themselves, and leave the rest to be furnished by such as felt a peculiar interest in Serampore operations.”*

It had happened that, since the meeting in August, a letter was received by the Secretary from Dr. Carey and Mr. John Marshman, dated Nov. 1, 1826, (written of course before they had heard of the willingness of the Committee to grant a

* Reply, p. 71.

tenth of the income of the Society for general purposes) stating that from the inadequacy of their resources, they had placed upon the funds of the Society four of the stations which had hitherto been supported by Serampore. This letter was read after the "confidential statement," and was totally disapproved by Dr. Marshman, who added, that "his statement was to be considered the proposal of the Serampore Missionaries, as the letters which he had forwarded to his colleagues, [Dr. Carey and Mr. J. Marshman] would alter their minds on the subject."

It was at length proposed, by a member from the country, and who was not of the Central Committee, that "the Society should take upon itself to provide for the whole of the stations connected with Serampore, by which the friends there would be relieved, and their union with the Society at home perpetuated." This proposal, so far as appeared, met with general and hearty concurrence,* and the two following resolutions were adopted, *nemine contradicente*:—

"1. That the Committee, actuated by the desire they have always felt to aid the Missionary efforts of their Serampore brethren to the utmost of their power, and which led them to make a proposal to the same effect in September 1823, agree to take upon themselves the stations specified, together with the remaining three, in respect of which expence is incurred by their Serampore brethren, viz. Jessore, Dacca, and the Arracan country, trusting that by this arrangement all cause of future differences will be removed; and that the liberality and exertions of the friends of the Society will furnish them with the means of fulfilling these additional and important engagements.

"II. That for the management of the Out-stations, now to be connected with the Society, the whole of our Missionary brethren in Calcutta, Serampore, and other Stations in Bengal, be requested to act as a Corresponding Committee; and that it would highly gratify this Committee for Dr. Carey to act as President of such Corresponding Committee."

On meeting again the next morning, all hopes of an adjustment of differences were again destroyed, by Dr.

* The following persons were present:—Rev. Messrs. Anderson, Angas, Birt, Blundell, Chin, Coles, Copley, Cox, Dyer, Edmonds, Giles, Gray, Griffin, Groser, Hinton, Hoby, Hughes, Ivimey, Kinghorn, Mileham, Newman, Page, Pritchard, Roberts, Saffery, Smith, Upton, Waters, Wilkinson; Messrs. Blight, Bosworth, Beddome, Foster, Gurney, Gutteridge, Hanson, Lomax, Marshall, Shaw, and Wilson. Several others were invited who could not make it convenient to come, including Steadman, Kershaw, and Winterbotham.

Marshman refusing to accede to them, as he said, "to consent to such an arrangement would be 'totally and entirely destructive of the cause of God in India,'" &c. &c. His two reasons were,—“first, that the distance between Serampore and Calcutta was such as not to allow of a Committee to meet so often as the case would require; and secondly, that the ideas entertained by the Missionaries at these two stations, on the subjects which would come under discussion, differed so widely, as to render their combination most undesirable.” This explanation having been given, the chairman requested each member of the Committee present to state his opinion, *seriatim*, after which, it was

“Resolved, *nemine contradicente*, that the Committee have received, with unfeigned regret, the communication from Dr. Marshman (which he will make in writing) of his declining their propositions: and beg to assure him that no other motive than an anxious desire to perpetuate union between the Serampore brethren and themselves dictated those resolutions.”

“As it appeared to the Committee, that Dr. Marshman's principal objection to the resolutions arose from the proposal to associate the Calcutta Missionaries with those at Serampore in the management, it was suggested, on the part of the Committee, that the direction might be left in the hands of Drs. Carey and Marshman, during their lives, it being left to the Society to nominate their successors: and such was the anxiety to prevent a separation, that at the close of the day it was unanimously resolved to appoint a Sub-committee of seven, with the chairman and secretary, to confer with Dr. Marshman the next morning, 'with a view to devise some plan, if possible, which may preserve perfect union and co-operation between the Serampore friends and the Committee.'”

The Sub-Committee consisted of Mr. Gutteridge (the chairman); the Rev. Dr. Cox, of Hackney; the Rev. Messrs. Anderson of Edinburgh; Edmonds, of Cambridge; Hinton, of Reading; Hoby, of Weymouth; Roberts, of Bristol; Mr. Hanson, and the Secretary.

They met Dr. Marshman according to appointment, and presented the result of their conference to the Committee in the following report.

“Dr. Marshman having stated that he found it impossible to accede to the transfer of the stations, as proposed in the first reso-

lution of the Committee, and that his confidential instructions from Serampore prevented it, the Sub-Committee felt that they had nothing left them further to do, than to report this fact to the Committee."

The following extract from a private Circular, dated March 22, will shew the feelings of the Committee on this occasion:—

"The Committee having received this report, felt that the union between the Society and the Serampore brethren had been, by the latter, definitely dissolved; Dr. Marshman having declared that the instructions of his brethren, with which his own judgment entirely concurred, constrained him to pursue an independent course.

"The fact, therefore, is precisely this—*Deeply sensible of their own responsibility for the proper disposal of public contributions, the Committee could not feel themselves justified in appropriating their funds to the maintenance of Stations beyond their control, and wholly under the superintendence of a College, the Council of which is wholly an irresponsible body, and which is in part only a Missionary establishment; especially as any grant of money would not preclude a further application, from our brethren, in their separate capacity as a distinct and independent body, to that very public who had previously contributed.*"

A few members were, therefore, deputed to draw up for public information a statement of the fact: which, after various modifications, was agreed to by the Committee, as inserted in the *Missionary Herald* for April.

This was as follows:—

"Fen Court, March 23, 1827.

"Several years ago it was officially announced, that as the Missionaries at Serampore had been enabled so far to exceed the expectations of their first supporters, as largely to promote the propagation of the gospel, by funds which they had themselves originated, a material change had resulted in relation to the Society from whence they sprang; in consequence of which, the brethren of that station acted independently in the management of their concerns.

"Subsequent experience has shewn, that the continued operation of the cause alluded to in the preceding statement, has occasioned considerable embarrassment in the practical arrangements of the Society and their brethren at Serampore. The means of obviating this difficulty have been seriously considered

in a special meeting of the Committee, assembled to confer with Dr. Marshman on the subject, which has terminated in the full conviction that, under present circumstances, it is most expedient that the Society at home, and the Missionaries at Serampore, should be publicly understood to constitute *two distinct and independent Missionary bodies*.

"Under these circumstances, they wish their mutual friends to understand, that they feel united, of course, respecting the general advancement of the Redeemer's kingdom, and only desire that their respective efforts may be so conducted, as that the blessing of God may rest upon them.

Signed

"On behalf of the Baptist Missionary Society,
JOHN DYER."

"On behalf of the Serampore brethren,
JOSHUA MARSHMAN."

You will, I doubt not, recollect that the meeting of the former day, was opened by *your* engaging in prayer, that the Spirit of wisdom might direct our deliberations. Nor ought you to have forgotten that you approved of the expression in the resolution, that "the Committee had received with *unfeigned regret* the communication from Dr. Marshman of his declining their propositions." Where then is your consistency? You *now* declare that "*all that has occurred*," since 1815, respecting the Serampore Missionaries, "has, in fact, only tended to increase your esteem and affection;" and yet what occurred on March 16, 1827, you acknowledged had caused you "*unfeigned regret*!"

LETTER VII.

Containing a Summary of the principal Subjects in dispute.

MY DEAR BROTHER,

I purpose in the next three letters, to give the reader a *Synopsis*, by bringing all the parts of the controversy under one view. These relate to the connexion in which the Missionaries originally stood to the Society; to the right of the Society to the Missionary property at Serampore; to the independence claimed by the Missionaries, and the sense in which it was conceded by the Committee; and, finally, to their withdrawal from the Society.

1. *As to the connexion in which the Missionaries originally stood to the Society.*

I have already discussed this subject in my second letter, chiefly in regard to the repeated assertions of Dr. Marshman, that Dr. Carey was never, properly speaking, in connexion with the Society *as such*; but rather with Mr. Fuller as a brother who engaged with him in his purpose of attempting to evangelize the heathen. For this purpose he has introduced *part* of a conversation of Mr. Fuller given by Dr. Ryland, in relation to the origin of the Mission: I will copy the *whole*. "While on a journey with a confidential friend, he once remarked, 'Friends talk to me about coadjutors and assistants, but I know not how it is, I find a difficulty. Our undertaking to India really appeared to me, on its commencement, to be somewhat like a few men, who were deliberating about the importance of penetrating into a deep mine, which had never before been explored. We had no one to guide us, and while we were thus deliberating, Carey, as it were said, 'Well, I will go down if *you* will hold the rope!' But before he went down, (continued Mr. Fuller) he, as it seemed to me, took an oath from each of us, at the mouth of the pit, to this effect, that while we lived, *we* should *never* let go the rope."

*You understand me. There was great responsibility attached to us, who began the business: and so I find the difficulty.**

The unbiassed reader will perceive that, in this extract, Mr. Fuller does not speak of Dr. Carey and himself only, but of "*a few men who were deliberating,*" &c.; and to put his meaning beyond all doubt, he says, "he, as it seemed to me, took an oath of *each of us,*" &c. The last part of Dr. Ryland's account, printed above in *italics*, is omitted by Dr. Marshman! Why was this? Would it have destroyed his assertion, that it was self-evident that Messrs. "Fuller and Carey stood in no other relation to one another than that of brethren and fellow-labourers in this glorious work?" Now it is to me self-evident, that the design of Mr. Fuller was to shew what a *responsibility* those persons had incurred, who encouraged Dr. Carey to give up his pastoral office at Leicester, and to go out to India, with his family, and his wife's sister, in the service of an infant Society, which was without any funds for his support. The language, when stripped of its figurative form, means this,—'When brethren Ryland, Sutcliff, Pearce, and a few others, had formed the Society, we had no immediate object in view, as to how or where we should commence our missionary operations. But when brother Carey offered himself to go to India, on condition that we who should remain at home, would pledge ourselves to use all our influence, so long as we lived, to obtain means for his temporal support, we promised him we would certainly do so.' He evidently meant to convey the idea, and that only, that he felt an *individual* weight of responsibility, which none besides himself, and his few original "coadjutors and assistants," could possibly feel.

I appeal to your good sense and candour, whether Dr. Marshman would have introduced the account given by Dr. Ryland, for such a purpose, had he not felt himself hardly pinched for argument?

Mr. John Marshman, in his "Review," (Letter IV. pp. 12, 13) thus states his opinion upon this subject:—

"Even if the evidence of my colleagues, more especially of Dr. Carey, as to the nature of their original connexion with the Society, be deemed indecisive, we have the testimony of Mr. Fuller and Dr. Ryland. When it was announced in England that Dr. Carey, the senior member of the Mission, had applied himself to a secular vocation, many unfounded surmises arose in

* Ryland's Memoirs of Fuller, p. 251.

the minds of the Committee. Mr. Fuller then declared, that these doubts originated in an ignorance of the condition on which the Missionaries went out, which was, that they should be supported *ONLY till they were able to support themselves*. Had there existed any compact or agreement between the Missionaries and the Society, to the intent that the former were bound to send the product of their independent income to the latter, Mr. Fuller would have mentioned it; as nothing could have more effectually allayed the rising spirit of disquietude, than the assurance, that the Missionaries were, in fact, working for the Society. It is, therefore, evident, that Mr. Fuller never considered the Serampore Missionaries to have surrendered their inalienable rights as men by engaging in the missionary enterprise."

As so much is made to depend upon a declaration of Mr. Fuller, it will be proper to extract what he has written on this subject in regard to Dr. Carey, which will enable the reader to perceive the incorrectness of this writer's statement, and the conclusion which he has drawn from it. Having mentioned the first letters which were received from the Missionaries, July 29, 1794, Mr. Fuller says:—

"The letters, upon the whole, contained as much encouragement as could be expected. We afterwards learned, however, that for the first three or four months, Mr. Carey was reduced to great straits and trials. Through a number of occurrences which he could not prevent, the investment, which was taken out for their immediate support was sunk, and he, and his wife and family, in a foreign land, were utterly destitute of subsistence.

"Early in March, he received a letter from Malda, inviting him to go with his family, and take the charge of an indigo factory. His colleague also, Mr. Thomas, who had stopped at Calcutta, under an idea of supporting himself by his profession, received a little before a similar invitation. Circumstanced as they were, they could not but consider it as an interposition in Providence in favour both of them and their object, and accordingly complied with it.

"This undertaking, however, occasioned some reflections at home, chiefly among those who were not so fully acquainted with the terms on which the Missionaries left the country, which were, that *they were to be supported by the Society till they were able to support themselves*. Conscious as they were of acting from the purest motives, the fears which were entertained by some *lest they should get entangled in worldly pursuits, grieved them*. The strain in which Mr. Carey wrote in his journal at the time, is sufficiently expressive of his disinterested regard for the mission. 'What is there (says he) in all this world worth living for but the presence and service of God? I feel a

burning desire that all the world may know this God, and serve him. Oh, how long will it be ere I shall know so much of the language of this country as to preach Christ crucified in it.' 'I am resolved to write to the Society, that my circumstances are such that I shall not need their future support, and to devote a sum monthly for the printing of the Bengal Bible.' **

I am not aware that the assertion has ever been made: that "the compact or agreement between the Missionaries," [Messrs. Carey and Thomas] and the Society, [was] *to the intent that the former were bound to send the product of their independent income to the Society.*" No, the compact agreement was, that "*they were to be supported by the Society till they were able to support themselves.*" The manner in which Mr. J. Marshman has put it supposes, "the contract or agreement" to have been, that when they should be able to support themselves, their connexion with the Society would cease; a supposition contrary to all the facts of the history. He also insinuates, that those members of the Committee (not so, but persons "who were not so well acquainted with the terms on which the Missionaries left the country,") feared "*lest they should get entangled in worldly pursuits.*" Their expressions of dissatisfaction were not "unfounded surmises," lest what they would earn by "a secular vocation" would be kept for their own use, and not be applied to the Mission; and, therefore, had Mr. Fuller told them, that the Missionaries were, in fact, working for the Society, it would by no means have met the case. In proof of these remarks, you will observe, Mr. Fuller produces the extract from Mr. Carey's journal, shewing his burning desires to preach the gospel to the Hindoos, and his having resolved to tell the Society he should not need their future support. It is evident, then, that, from some cause or other, Mr. John Marshman is totally incapable of comprehending the cause why these pious people entertained fears lest the Missionaries, by engaging "*in worldly pursuits, should get entangled by them!*" If that gentleman will hear me patiently, I shall inform him, that could those serious persons, "whose hearts trembled for the ark of God," have foreseen, in splendid vision, the result of such secular engagements, the product of all the independent income which has been since realized by the Missionaries at Serampore, as "*the immense property*" in "*lands and moveables,*" in houses and groves, in printing-offices and printing presses,

* Brief Narrative, pp. 14, 15.

and types, &c., in a paper mill, and impervious paper, and steam engine; or above all, the stately college! they would not have thought it a compensation for the loss of the spirit which dictated Dr. Carey's letter! It is said, that after the Romish church became the emporium of wealth, one of the cardinals, as he was surveying the "immense property," said to the brethren of his order, who, with himself, were employed in counting it; "Well, the church can no longer say, as she did to the poor cripple: 'silver and gold have I none!' " "Very true," it was replied, "nor can she now say: 'Rise up and walk!'"

Mr. John Marshman adds:—"Dr. Ryland's testimony is equally in point; he is represented in the 'Vindication' as having said, 'We laid down no plan for you; you laid it down for yourselves.' Dr. Ryland, therefore, never believed in the existence of any contract which it was nefarious to break."

I grant that this testimony is "equally in point" with the former; that is, it is altogether pointless! What Dr. Ryland said, as Mr. J. Marshman well knew, was not in relation to the *original* engagements of the Missionaries with the Society, but to the "Form of Agreement," which they had "laid down for themselves" in 1805!

But Mr. J. Marshman must have another word or two on the subject which are "equally in point:"—"Even the letter of the Committee," he says, "in June, 1818, corroborates this fact; for, in speaking of the property at Serampore, *they call it a gift to the Society*; and none but independent men can make gifts. These testimonies sufficiently attest the fact, that the contributions made from time to time by my colleagues to the Mission were made voluntarily, and not in fulfilment of any obligation. When, therefore, in consequence of a misunderstanding with the Committee in 1817, they determined to make no further contribution to it, what compact did they violate?"

The reader will be surprized, probably, to learn, that in the letter of June 26, 1818, there is no such expression as that which Mr. J. Marshman has quoted! The following is the manner in which the Committee speak of the property at Serampore:—"We have been ready to fear, at times, dear brethren, that *too much* has been said in commendation of your disinterested conduct in devoting your all to the cause of God. It is this, especially, which has fixed the eyes of the Christian world upon you. Other Missionaries may have been more successful in making converts from among the heathen; but

this has been the pre-eminent jewel in *your* crown. But after having been applauded for your generosity for resigning all claim to the property in question, except as a constituent part of the Society, do you actually intend to resume your gift, and dispose of it entirely according to your own pleasure?"

It will be seen that the enquiry of the Committee is, whether as they had "devoted their all to the cause of God," would they "*as a constituent part of the Society,*" resume their gift and dispose of it as if they had not solemnly devoted it to missionary objects.

And now having, as I apprehend, disposed of the *arguments* of this writer (if such they may be called) I will answer frankly the *question* from which this tirade proceeded, viz.: "Did the donation of their income, says Mr. J. Marshman, from time to time, arise out of any obligation which was compulsory upon them, or did it originate in their own free will?" I reply: in their engagement as the Missionaries of the Society, no obligation rendered it compulsory upon them, in the event of their ever being able to make donations (and at the time when Drs. Carey and Marshman engaged as Missionaries this was not likely to be the case) to devote their income, from time to time, to the Society! But I further say, in answer to this querist, that after his colleagues had voluntarily and solemnly devoted all their incomes to missionary purposes, and had united them to what was sent out to them from England, so as to make one common stock with the Society; and after having expended that stock partly in purchasing houses, &c. &c. on behalf of the Society, to withhold that property from the Society, and to claim it as their own was a violation of the most solemn compact—the Agreement of 1805—that, perhaps, any religious men ever violated. Let the reader carefully observe, that Drs. Carey and Marshman have not been charged with a violation of their contract for having, in 1817, "determined to make no further contribution to the Society;" this they have never been required by the Committee to do, but for having appropriated to their own use, premises and property which they had again and again declared belonged not to themselves, but to the Society.

LETTER VIII.

A Summary of the principal Subjects in dispute continued.

MY DEAR BROTHER,

I shall now proceed to resume the subject which I noticed in Letter II, pp. 9—14.

2. The right of the Society to the Missionary property at Serampore.

The Missionaries having very frequently stated in their correspondence with the Committee until the year 1815, that *all the property at Serampore belonged to the SOCIETY*, it may be necessary to remind the reader, that this term included themselves, as well as the Subscribers and Committee at home. Until after they heard of the death of Mr. Fuller, they were unquestionably in union with the Society in Britain, so as to be "in the fair, open, legitimate sense *one* with them;" nor had they ever, in their correspondence, intimated that they considered themselves to be a Society distinct and independent from that which had sent them to India, and for a time entirely supported them, till after the news of that still lamented event had reached them!

I mentioned in my second letter, as one reason why Mr. Fuller considered the premises, &c. at Serampore "the property of the Society," the "Form of Agreement" entered into by nine Missionaries in 1805.

It will be proper to notice, first, the manner in which Dr. Marshman speaks of this document. "In Oct. 1805," he says, nine missionary brethren signed an agreement, as it is called, (*Periodical Accounts*, vol. iii. p. 198,) which is rather a recognition of duty. This concludes with an exhortation, *mutual*, I suppose, to devote ourselves wholly to the work, to sanctify our all to God, &c. &c. &c. If this document is to be considered an agreement, I suppose it was only made with each other, and that we merely pledged one another to the things therein declared. This, I am sure, was my own sentiment."*

Mr. John Marshman says: "As it may possibly be misinterpreted if I should neglect all allusion to the 'Form of

* Reply, p. 8.

Agreement' in 1805, I will insert, in this place, the very few remarks I have to make on it. Dr. Carey and Dr. Marshman concur in the recollection, that it was drawn up by Mr. Ward *in a moment of zeal*, and submitted to his brethren, who signed it. It was soon found to be an impracticable scheme; indeed it was a plan of action which never could have been realized. The provision by which a Missionary was to consider the coat on his back as not his own, was so palpably injudicious, and opened so wide a door for the rapacity of others, that no man could have ever been expected to make it a rule of life.*

If the reader will turn to the history of this "Form of Agreement," as given in the Periodical Accounts, it is very certain it was *not* written by Mr. Ward "in a moment of zeal;" and if it had, surely it could not have been signed by all the other Missionaries in a moment, nor should one think without grave consideration. It might suit Mr. John Marshman's character and humour to caricature it, and to represent it as an "impracticable scheme," "palpably injudicious," and "a plan of action which never could have been realized;" but I tell him it only required the self-denying spirit essential to the character of a disciple of Christ to fulfil all its requirements, and I have no doubt that when Dr. Marshman, who now speaks so contemptuously of those who have reminded him of the fact, put his name to it, he had not the most distant thought of living to violate all its principles, and to attempt to explain away its common sense meaning. He writes as if chagrin and vexation followed him on account of this "Form of Agreement." He says:—"The assertion that we altered our plan, and concealed the alteration, is perfectly groundless, though we did not consider the regulation respecting the tenths" [appropriating a tenth part of their respective incomes as a fund for the use of their widows] "any real alteration, nor think ourselves bound to consult any one beyond ourselves had it been such; so far were we from concealing this from our brethren in England, that while we sent home only *one* copy of our original agreement, or of that of 1805, we sent home *seven* of that which contained the imagined alteration. That *one* copy in 1805, we did not send home for publication; and when ten thousand copies of it were printed, it was done without our consent or knowledge."†

The charge against the Missionaries was, that though they had acknowledged, since Mr. Fuller's death, they had altered

* Reply, p. 14.

† Statement, p. 80.

this "Form of Agreement" very soon after they had made it; yet they had never informed the Committee of their having done so till long after that time. To this Dr. Marshman answers in effect: "We sent *one* copy home, it is true, in 1805, not imagining it would be increased to 10,000, though we never told Fuller not to make it public; whilst we sent home *seven* copies in 1817, twelve years afterwards, in which, for the first time, we informed the Committee we had not been bound by it for many years past!"* It is not yet told us who was the unhappy man who made the first "movement towards the measure," which only tended "in the smallest degree," towards its violation. Nor would I be implicated in the "work" imprecated by himself, as well as by his eight other brethren upon such a devoted head, "for all the immense property" which, at present, exists at Serampore!

Mr. John Marshman does not imitate his father by attempting to prove, that there has been no difference in the plans on which his colleagues originally acted. He says:—

"I am willing to concede, that in the early stage of the Mission, my Colleagues so completely identified themselves with the Society, or rather with Mr. Fuller, its Secretary, as to consider themselves and the Society as having no separate pecuniary interest. This idea is brought to their remembrance more by citations from their own letters than from any distinct present remembrance. It was, however, *so slight and vague, and so wholly unformed into any regular theory or principle, and had so little practical influence on their minds,* that it gradually and imperceptibly vanished away during the long course of action in which they proceeded practically upon the principle of independence. This independence was never interfered with, never brought into discussion by their friends in England. Mr. Fuller never made a single demand of accounts relative to the income of my friends, never interfered with their disposal, but always mentioned them 'as *your* funds.' And in one of his last letters, as if by a foresight of the storm which was to burst on our heads when he should be no more, left this testimony as to the intercourse which had subsisted between the Society at home and my friends,—'We have never attempted to legislate for you;' saying to them at the same time that if this should ever be attempted, he should not be sorry if they issued a declaration of independence. When circumstances therefore compelled them to think formally on the subject, they felt fully justified in asserting expressly their right of independence.

"Engaged as they were in a new undertaking, which ab-

* This alteration was never avowed till Dr. Marshman admitted it in August 1826.

sorbed their attention, a reciprocal and unbounded confidence arose between them and their colleagues in Britain; and the subject of their own gains was certainly the last which entered their minds. If they were able to meet the missionary expenses of the year with the combined funds created by their own labour and the contributions of the public in England, they felt themselves satisfied, and never wasted a thought upon the idle question of foreign supremacy. Such is invariably the indiscriminating generosity of feeling in which great enterprizes are cradled. As time gradually wore out those ideas of identity, and imposed on both parties the necessity of some lines of demarcation, to distinguish the province of their respective duties, the control of the funds received from England was imperceptibly transferred to the Committee at home, while my friends retained in a more distinct form the management of their own funds. The period at which these definite landmarks appear to me to have been established, was the year 1807—8, *when all the missionaries ceased to live in one family, and separate stations began to be formed.* It was then that my friends, after placing every missionary on a footing of mutual independence, appear to have *formally distinguished their own funds from those of the Society.* But even during the period in which an identity of funds may be traced, I cannot discover, from the correspondence before me, a single instance in which the Committee at home acted on the principle of interfering with the income originated by my colleagues. If therefore there be any thing in the representations made by us which may be interpreted as militating against this early union of interests, we will most cheerfully retract it, in the spirit of frank and candid explanation. I am ready further to concede; that while my friends were acting with as much freedom and independence as the Committee of the Baptist Society, they frequently wrote to Mr. Fuller in *very unguarded language*, and used terms dictated more by the feeling of confidence than by a cool and calculating spirit of prudence. To such an extent did they allow their feelings to overcome them, that sentences may be discovered in their correspondence which involve a perfect contradiction; sentences of which one limb runs in a strain of independence, while the last declares the most perfect devotion to the Society. When I shewed these sentences to Dr. Carey, he offered me an explanation, which every ingenuous mind will not fail to appreciate. I give his reply in substance. 'We were independent; we felt our independence; we acted in the spirit of independence; but such was our attachment to the Society while it was under 'the three men' at home, that we thought we could never do enough for it; we wrote frequently in terms of *most injudicious liberality*, which those who have entered upon Mr. Fuller's place, but not into his spirit, now turn against us.' I will even go farther, and concede that the relation in which my friends may

have stood to the Society in the first five or six years of the mission, differed from the nature of their connexion with it after Mr. Fuller's death. I do not see how it could have been otherwise. Time, the great innovator, gradually introduced a change in the circumstances of the mission; and this necessarily induced a change of plans and of relationship. Such is the case I believe with all undertakings, which have in them any principle of growth. The changes which have, by imperceptible degrees, crept on the plans of the missionary undertaking at Serampore, it would be idle to controvert; but it is a tribute of justice to my colleagues to declare, that amidst all these changes they have immoveably adhered to the *principle* on which they set out, that of devoting their time and their substance to the spread of divine truth in India. From this principle they have never swerved for a moment; it is as much the rule of their conduct now, as it was thirty years ago. The advocates of the Society call upon us to reduce things to their first institution, and to observe wherein and how they have degenerated. Let the Society then set the example. Let them dissolve the Metropolitan Committee, and restore the management of the mission to the plain, unambitious simplicity of the country; let them send out *all* the funds raised in England to be expended by my colleagues as *they* deem most judicious. But above all, let them give us the great soul, the ardent zeal, the unbounded confidence of Fuller, and it will then, and not till then, be fair to demand of my colleagues a return to what are called 'first principles.'

It will have been learned from my second letter, in what strong and unambiguous language the three elder Missionaries had repeatedly expressed themselves on the subject of a common stock, mission property, the property belonging to the Society, &c. &c. Dr. Marshman, in his "Statement," called these "casual and incidental expressions used in our letters in the warmth of unsuspecting confidence;"* &c. &c. dropped "in the affectionate carelessness" of the Serampore correspondence. Mr. J. Marshman, however, calls it "very unguarded language;" and says, "they used terms dictated more by the feeling of confidence than by a cool and calculating spirit of prudence." And even Dr. Carey is reported to have said: "we wrote frequently in terms of *most injudicious liberality!*"

In the letter of the Committee to the Missionaries at Serampore, dated June 26, 1818, it was said:—

"You are aware that the *universal* impression is, that the premises at Serampore, with all the property they contain, belong to

* Statement, p. 39:

the Society, and that you hold them as a part of the Society, and as trustees for the whole. This idea has been so expressly and repeatedly recognized all along in our Periodical Accounts, that any attempts to invalidate it would diffuse universal *alarm* and *suspicion*. At the eventful period of the renewal of the East India Company's charter, this statement was formally made to the government of this country, by brethren Fuller, Sutcliff, and others; they felt the force of the argument then employed, that 'British property was entitled to British protection.' On this ground we were successful in urging that petitions might be poured in from all parts of the country, and this enabled Mr. Wilberforce to make an appeal to the House of Commons on your behalf, which had the effect of an electric shock among the members. Coupling these incontestible facts with the known jealousy of the East India Company, respecting the acquisition of property by any but their own servants, we are ready to conceive that the question of your continuance in India was determined by the view then presented of your disinterested conduct in connexion with our Society."

Now how does Dr. Marshman attempt to answer this straight forward statement? He says—

"The following assertion, 'You are aware that the universal impression is, that the premises at Serampore, with all the property they contain, belong to the Society, and that you hold them as a part of the Society, and as trustees for the whole,' &c. puts us in full possession of the wishes fostered by those who wrote this letter. 'The premises at Serampore,' i. e. our dwellings, 'with all the property they contain,' up to that time, June 26th, 1818;—(this, of course, included every thing paid Dr. Carey by government, the preceding year, and even the preceding month—all the types, and articles of every kind, for which we had paid the Society as we received them, even to the smallest phial of medicine,—every article of furniture and clothing, nay, even the month's food laid in for our families,)—'all,' say they, 'belongs to the Society.' We, therefore, had no right to these; we were only 'trustees' for the Society, alias the Committee, i. e. the writers of this letter, to be called to account by them, or by those whom they might *depute*; for the frugal consumption of ~~not our~~ food, &c. but the Society's. It would not be easy to find a parallel to this, except in the declaration of the king of Syria to Ahab;—'Thus saith Benhadad, Thy silver and thy gold, &c. is mine.' It might, perhaps, have been pleasant to the writers of this letter, had we replied like him, 'According to thy saying, I am thine, and all that I have.'

"Proofs are then adduced to substantiate this state of absolute *propriety* on their part, and of something below vassalage on ours.—'This idea has been so expressly and repeatedly recognized all along in our Periodical Accounts, that any attempts to invalidate it would diffuse universal *alarm* and *suspicion*.' The writers of this letter do not, however, adduce one of these repeated recognitions of this absolute proprietorship, which Dr. Carey has so repeatedly declared *never did exist*; and the concurrent testimony of Fuller, Sutcliff, and Ryland shews that

it *never could* have existed. What has been since adduced with *this* view, shall be examined elsewhere. But they add further; 'Fuller, Sutcliffe, and others made this statement to the government, at the time of the renewal of the East India Company's charter.' It was passing strange if they did; for within a year of that period, Sutcliffe declared, and Fuller repeated the sentiment to us with approbation, that he should expect us to issue a declaration of independence, and should not be sorry if we did; which would, of course, deprive the Society of all rights of this nature, as fully as the American declaration of independence deprived the British nation of all right over America. But we happen to have lying by us, in a letter of twelve pages, the history of every interview between Messrs. Fuller and Sutcliffe and the British ministers, at that eventful period, in Fuller's own words; and no such statement of absolute proprietorship to every thing our dwellings might contain in future years, is to be found in the whole document. The argument they put into Fuller's mouth, 'that British property was entitled to British protection,' is quite an unhappy one; first, because *we* were British subjects as really as the writers of this letter; and secondly, because *British* protection could not extend to Serampore, which is under the dominion of the king of Denmark.

"But add they, 'this enabled Mr. Wilberforce to make an appeal to the House of Commons on your behalf;' i. e. that the premises at Serampore, with all the property they contain, belong to the Society;—and 'this had the effect of an electric shock among the members.' We think it must have astonished them, had Mr. Wilberforce represented the Serampore brethren as having no more right to their own labour, than those African slaves, whose state he had so often brought before the house. But the fact is, that he *did not* make such a statement, and that the topics he urged respecting us were of quite a different nature. But the letter adds, 'coupling these incontestible facts,' (i. e. those just refuted) 'with the known jealousy of the East India Company respecting the acquisition of property by any but their own servants, we are ready to conceive, that the question of your continuance in India was determined by the view these presented, of your disinterested conduct in connexion with our Society.' Supposing all this to be true, it would have displayed little generosity for them now to have said; 'Let us, in return, become *proprietors* of all you have.' But the fact is, we have never yet heard of this 'known jealousy of the East India Company, respecting the acquisition of property by any but their own servants;' and had this jealousy existed, it could not have affected us; for we at Serampore have ever been out of their jurisdiction, *unless when the place was held by the English*. Such, then, are the 'incontestible facts' by which this sovereign proprietorship was supported."*

Now let the reader judge whether the following language of Mr. Wilberforce, in the speech made by him in the House of Commons, on presenting the petition from the Baptist Missionary Society in 1813, does not fully justify the statement made by the Committee, on this subject:—

"It is a merit of a more vulgar sort, but to those who are blind to their moral, and even their literary excellencies, it may, perhaps, afford an estimate of value better suited to their principles and habits of calcu-

* Reply, p. 26.

lation; that these men, [Drs. Carey and Marshman] and Mr. Ward also, another of the Missionaries, acquiring from £1,000. to £1,500. per annum each, by the various exercise of their talents, *throw the whole into the common stock of the Mission, which they thus support by their pecuniary contributions*, only less effectually than by their researches and literary labours."—"When to these qualifications we superadd that *generosity* which, if exercised in any other cause, would have received, as well as deserved, the name of splendid munificence."*

Suffer me to ask you, whether Mr. Wilberforce did not "represent the premises at Serampore, with all the property they contained, as being *British* property?" What else could he intend by the "common stock of the mission?" Is it not a fact, that his most powerful appeal on behalf of the Missionaries in India, was founded upon that circumstance? His language is so plain, that it cannot be misunderstood; so unequivocal, that no sophistry can distort it. And yet, Dr. Marshman has the effrontery to tell his reader, and that too, after, as it should seem, he had been perusing the "speeches;" for how else could he have known, that "the topics he urged respecting us were of quite a different nature?" He adds: "the fact is, he did not make such a statement," marking his contradiction most emphatically by printing "did not," in *italics*! My feelings of indignation on this occasion are so strong, that I should not like to describe Dr. Marshman's conduct in appropriate terms. Have you not noticed in the reports of the speeches of the House of Commons, when something has been asserted, outraging all credibility, that the members have contented themselves by exclaiming, Oh! Oh!

Mr. John Marshman strives to make it appear, that, from the year 1807-8, the common-stock system, or the amalgamation of the money sent from England, and that which was the product of the labours of the Missionaries, was abandoned. He says:—"The control of the funds received from England was imperceptibly transferred to the Committee at home; while my friends retained, in a more distinct form, the management of their own funds." This statement is entirely destitute of any foundation! I admit, that in 1809, "the Missionaries ceased to live in *one family*," and that "separate stations" were formed; but I deny, that the common missionary fund was destroyed by this measure. In a letter sent by Carey, Marshman, and Ward, "to the Society," dated June 25, 1809, they speak of the distinction of stations, and of the necessity of every station

* Speeches of W. Wilberforce, Esq. published 1813, pp. 64, 68.

being independent and ultimately accountable only to the Society:—they repeat, that “all private trade is prohibited upon pain of the loss of the missionary character;” and add, “we shall endeavour to meet the missionary expences of this station [Serampore,] and as much of the translating and printing of the holy scriptures as we are able, as well as those of Jessore and Orissa.”

In confirmation of my statement, I give the extract of a letter from Dr. Marshman to Dr. Ryland, dated Sept. 17, 1811, in which it is said:—

“We have three funds which we keep perfectly separate:—
 1. The Translation Fund, which contains all the monies received from you, and from America, and here, for the Translations.
 2. The Station Fund, which consists of all you send us in money, books, or medicines, and of the interest of Mr. Grant’s legacy. This supports all the European brethren; the heaviest load on it hitherto has been Rangoon.
 3. Our own Fund, which arises solely from the proceeds of our united labours, supports the cause in Calcutta, Jessore, and Orissa, making up the deficiencies of the church in the salaries of Carapiet, of John Peter, the Benevolent Institution, &c. &c. It also meets the expences of educating the children of the family, and of four or five orphans whom Providence has thrown upon us. A circumstance connected with this latter fund, I have mentioned by the brethren’s desire to brother Fuller. We have thought we ought not to burden you with our aged parents, nor the people of God with you; but that it is a duty we owe to them to support them with a part of the product of our labours, and that this is not injustice to the cause of God. We have therefore agreed, that we will settle among ourselves what the parents of each one [are] to have and to desire you to pay it to them, and charge it, or rather take it from the ready money you send out, either for the translations or the stations, and we will faithfully repay it to these funds from our labour.”

In another letter to Dr. Ryland from the same Missionary, dated March 25, 1812, he repeats the same statement, and then adds:—

“The third and only fund from which we can take a rupee to repair our loss [by the fire] is that which belongs to the station at Serampore, which arises from Mr. Carey’s salary, the profits of the school, and any little sum which may arise from the printing-office, to which indeed we do not look as a source of gain, sufficiently happy in making it an instrument to diffuse abroad the light of revelation. From this are drawn the expences of the numerous families at Serampore. * * * *. Whether the

sum required to replace it [the printing-office] be 70,000, or 60,000 [rupees,] it must come from the same quarter as before, or from the goodness of our friends."

It was not much more than a month after this, that Dr. Marshman, May 8, 1812, wrote the statement given in my second letter respecting *the property of the SOCIETY in India*, as amounting to £21,200!

Respecting the division of the mission family, of which Mr. J. Marshman speaks, Mr. Fuller gives the following account:—"During this period, viz. at the commencement of the year 1811, the Missionaries drew up a review of the past year, in which they no longer speak of their undertaking as a single *mission*, but as being divided into *five* missions, according to the different languages of the countries; and which they denominate the *United Missions of India*. These are the *Bengal*, the *Burman*, the *Orissa*, the *Bootan*, and the *Hindoosthan*."*

The fact is, on this subject, that a *division* had, in 1810, taken place in the mission funds, *i. e.* the funds were applied to three *distinct* objects, and these were respectively supplied from different sources, but still the common stock remained. This view of the case is supported by Dr. Marshman.

"When, in 1810, therefore, these [eight European] brethren had gone to their different stations, the choice of which we left wholly to their decision, we declared them to be quite independent of us at Serampore, and dependant alone upon the Society which supported them. We, in consequence, separated from our own the funds sent us by the Society for their support, deeming it improper any longer to apply both these funds together, lest it should appear as if we supported them, and lest we should incur blame by appearing to exercise that absolute control over all the funds which we had ever exercised over our own. Those sent from England we applied wholly to the support of these brethren; and if at any time they fell short as they sometimes did, we supplied the deficiency from our own, without mentioning it to them, or even our brethren in England!"†

Mr. John Marshman, probably forgetting what he had said before, that in 1807-8, they "formally distinguished their funds from those of the Society," afterwards tells us:—"On the 5th of July, 1817, [mark the time] they requested their bankers to open two distinct heads in their books."‡

* Periodical Accounts, vol. iv. p. 214.

† See Statement, p. 41.

‡ See Review, p. 18.

This gentleman is compelled to admit, that "the relation in which the three Missionaries stood to the Society, differed from the nature of their connexion with it after Mr. Fuller's death." Most certainly it did. Before that event, they were *bona fide* Missionaries residing at Serampore, one of the five stations belonging to the Society; after his death they became an independent or distinct Society, calling themselves "The Baptist Mission at Serampore." Before that event they cast the product of their various labours into a common fund with what they received from the Committee at home; after his death in 1817, they say, "we must be free in our funds, our dwellings, and our choice of co-adjutors; that relative to the funds originated by us, to our dwellings, and all the concerns of our family, you and we are for ever as distinct and free from dependance upon each other as were Fuller and Ryland;" before that event they had uniformly and constantly declared, that all the "immense property" at Serampore belonged to the Society; after his death one of them said, "*The Society has not a pice of property at Serampore!*" I ask you then, seriously, to reconsider this matter. Do not "all these changes" prove, that they have *not* adhered to "the *principle* upon which they set out?" which was not only to "devote their time and substance to the spread of divine truth in India," but to do so in connexion with the Society of which they were Missionaries. Surely you will not attempt to defend your statement, that "all which has occurred at Serampore has increased your esteem and affection" for these brethren?

But Mr. J. Marshman tauntingly says, of the Committee, "Let them send out all the funds raised in England to be expended by my colleagues, as they *deem* most judicious;" to which he ought to have added, "and without requiring from them any account of their appropriation." It is true, *that* was the plan before Mr. Fuller's death; but I can tell him, with confidence, that had "the change of plans and relationship," which took place after his death, existed before that event, his "great soul" would have said, in reply to this taunt, 'What! does J. M. think that I or the Committee will place the same "unbounded confidence" in *him*, as we did in brother Ward? It is true we placed "unbounded confidence" in Carey, Marshman and Ward, and "sent them out all the funds raised in England, to be expended as they deemed most judicious;" (but I now acknowledge we acted neither rightly nor wisely in doing so, even to them!) but most

certainly we shall not thus send our funds to Serampore, now they are become a separate Missionary Society !'

Repeated mention has been made of the declarations of the Missionaries respecting the property of the Society, and especially of that by Dr. Marshman, (see Letter II. p. 13.) It will be suitable to observe the mode in which he now accounts for his conduct in writing that letter. He thus speaks in his recent publication:—

"Neither he, [Dr. Carey] nor Mr. Ward, knew any thing of my letter to Dr. Ryland, *which was written hastily* just after the fire in 1812, when I thought the news of it had plunged him into the deepest distress: but that it was 'extravagant and foolish' in the highest degree, I freely acknowledge, *of which the letter itself bears sufficient marks!* I ought also to say, that my devotedness to Fuller, Sutcliff, and Ryland, so affected my own mind, that for the first six or seven years of our union, I had not those clear and decided ideas of *our right to our own incomes*, which Dr. Carey had from the beginning. There was some indistinct notion floating in my own mind, that we ought to consider *ourselves their property*, until I came to reflect closely on the subject about the year 1807. Hence, for the sake of *perfect exactness*, I ought, both in the letter of 1817, and in the 'Statement' published in May 1828, to have appended a note, qualifying with respect to *myself individually*, the absolute assertion *that we never had any such ideas*. But then I ought also to have added, that *these floating indistinct ideas were merely that inert kind of notion*, which we sometimes have of a subject on which we have never had any inducement to think; that they had no effect upon our plans of *practical independence*, on which we ever acted; and that *they vanished from my own mind as soon as they became the subject of close consideration!!*" *

I really must restrain my feelings on this subject. Is it possible that the minute circumstantial letter to Dr. Ryland, and this worse than lame apology, could have been written by the same man, and that man too an aged minister of the gospel of Christ! I am certain, from what I know of your upright mind, that this is not one of the things in Dr. Marshman's character and conduct, that "has tended to increase your esteem and affection."

I now introduce, notwithstanding the length of the paragraph, the version which Mr. J. Marshman gives concerning the property, including the premises, &c. &c.

"Since the final separation in March 1827, the Committee have published a private letter, written by Dr. Marshman to Dr. Ryland, containing a very loose view of the property existing at Serampore, after the fire in 1812, to which this expression is appended, 'not a farthing of which belongs to us, but all to you.' My colleagues had a vague recol-

* Reply, &c. p. 27.

78 *Mr. John Marshman's Statement of the Property.*

lection of having written to their friends in the Committee, in very unguarded terms, regarding the *little property at Serampore*, but of the existence of any such letter as that of Dr. Marshman, they had no knowledge; and the remembrance of it had long since passed from his memory. Had it been brought under their consideration, I am convinced they would immediately have come to the resolution which they have now made. I cannot therefore but regard the course pursued by the Committee, in withholding this letter from us, during the ten years of the controversy, and reserving it for publication till it could be brought forward to our discredit as deficient in candour. It would have been an act of kindness, perhaps of equity, more especially in a Missionary Committee, to have shewn it to Mr. Ward, or to me, when we were in England. It certainly ought to have been shown to Dr. Marshman, during the discussions which preceded the dissolution of our connexion with the Society, and should not have been brought forward, *after every question had been apparently settled*, to shew that we still laboured under the weight of unfulfilled obligations.*

"The letter excited no little surprise in the mind of Dr. Carey. On my first interview with him, after he had perused it, he assured me that neither he nor Mr. Ward had any idea of its having ever been written, and that he was confident it had passed from Dr. Marshman's memory. He added, that though it could not be justly construed, in any court of equity, as laying him or me under obligations, he would advise our meeting the question it involved with boldness, and at once taking on ourselves the responsibility which it might be supposed to imply; and that though the Society, more than ten years before, declared their interest in the property to be merely nominal, if they now wished to make it real, we should not shrink from the task of giving them the value of what remained of it in 1817. He proposed therefore that we should offer to the Society the panches, Library, and Museum, and the value of the stock which had perished by use; as nothing could be more odious to his feelings than to retain property of any kind, his title to which might be brought in question. These ideas completely coincided with mine; and, as we now find, on his return, with those entertained by Dr. Marshman; the offer has therefore been made.

"Dr. Marshman's very loose statement of the property existing at Serampore after the fire, has been repeated with so much eagerness and exultation, that I cannot allow this opportunity to pass without correcting its inaccuracy. His letter, intended to cheer Dr. Ryland's mind, was written within two months after the fire, at a period when my friends required all the strength of christian confidence, to enable them to look at the bright side of things, and to prevent their sinking in despondency. The extreme inaccuracy of the statement is at once manifest from the fact, that Dr. Marshman sat down with the impression that the existing property was worth £10,000., and, *currente calamo*, in a few minutes, advanced it to double that amount. It was *indiscreet* to have sent home so loose a statement, penned without any reference to documents; an *indiscretion* which Dr. Marshman is free to confess.

"The real value of the property existing in 1812, did not exceed £10,000.; Mr. Fuller stated it at that amount in his application to His Majesty's ministers in May 1812. Dr. Marshman had the same impression of its extent when he commenced his letter; and when we deduct from his rough sketch, the sums which had no real existence, there will

* The fact is, the Committee were not at that time aware of its existence.

remain £10,200. of tangible property, as the following extract will shew:—

" Premises at Serampore	£5000
" " at Rangoon	500
" " at Digah	500
" " at Goamalty	100
" " at Cutwa	100
The Out-Station Fund	1500
Mr. Grant's Legacy	2500

Total £10,200*

"Of these items, the first five consist of landed property, which still remain in the possession of the Society. The sum of £1500. due from Mr. Rolt, Mr. Fernandez, and others, for money advanced to their relatives by Mr. Fuller, was carried to the Society's credit as it was realized. The amount of the legacy was gradually expended in our missionary undertaking.

"The property remaining in the Printing-office is greatly overstated; about 4000 punches were recovered, which we still have, but never use, new and improved punches having since been cut; they had cost about £400.; the four old presses might have been worth £50., and the value of the melted metal was about £100. Of the money in the chapel only a very small portion has been realized; the balance appears irrecoverable. Of the outstanding debts belonging to the School, 12,200 rupees only were received, and this sum went to the support of the establishment, and to the payment of debts, (which in 1812 were not inconsiderable.) The Library and Museum, greatly overrated at £1500. (as they were not worth half that sum,) are in the College, unsold and untouched. Of the various works in the press, valued by a singular anticipation at £1200, Dr. Carey's Bengalee Dictionary was a losing enterprise; the second edition of Confucius was never printed; and the profits arising from the sale of Mr. Ward's work, £226. he gave, when it was completed, to native schools. With this one exception, there was no work then in the press which yielded more than the charges for printing."†

I submit to your consideration, this vindication of his father's conduct. He says, "it was *indiscreet* to have sent home so loose a statement, penned without reference to documents; an *indiscretion* which Dr. Marshman is free to confess." But will the confession of "indiscretion" satisfy the public for the alienation of even £10,200., including "Mr. Grant's legacy of £2500." (which doubtless was the "monies in the Company's funds," referred to by the Committee in their petition) from the Society? Mr. J. Marshman, as has been remarked, says, that "in July 1817, they requested their bankers to *open two distinct heads* in their books, and to carry to the credit of the Society, and of the Translation funds, the sums [Rs. 53,976. 11. 7.] above mentioned." He adds,

* Is there not a fine plantation of teak trees, called "Fuller's Grove"? Mr. Ward informed me so, and added, "It is for the purpose of providing for the Mission in future years."

† Review, pp. 18—20.

"Viewing the origin of this property at this distant period, and with the aid of all the information which time has elicited, as to the ultimate views of those with whom the demand originated, a spectator might have censured my colleagues for having neglected, at that period, to cut off the possibility of future contention, by *calculating all the property then existing besides the premises, and offering it to the Society.*"

I appeal to your candour, whether, after all the attempts which have been made by this gentleman, to prove that no part of the property realized at Serampore belonged to the Society; and after all the charges he has exhibited against the Committee, of rapacity and injustice, (not for having demanded the *possession* of it, but merely for refusing to concede the right of the Society to it) he is not obliged to admit, at least by implication, that in 1817 the Society possessed "property besides the premises," respecting which, could they have foreseen the events that have since taken place, it would have been wise in the Serampore Missionaries, to have had its value estimated, and to have offered it to the Society! Unless I have greatly misunderstood the design of Mr. J. Marshman in this remarkable passage, it is to intimate that the sentiments which he has attributed to a "spectator," are his *own* sentiments; and that after all he has written, he secretly censures his colleagues for having neglected thus to have cut off the occasion for the contentions which have taken place on this account, as, doubtless, the claim of the Committee to the property and premises at Serampore, and which they have steadily refused to relinquish, must have greatly annoyed his happiness, as did Naboth's "vineyard," that of king Ahab, who wished to make it "a garden of herbs," for his own use.

Dr. Marshman has, in his "Reply," (page 26) mentioned the servility of this monarch, manifested in his reply to Benhadad, and intimates that the Committee had demanded similar servility from the Missionaries! No, Dr. Marshman, the Committee never wished you to say to the Society, as Ahab did to Benhadad, "*I am thine, and all that I have!*" You know that they have only refused to concede, that the property which was purchased from a united missionary stock had become private and personal property; or, at most, they have only contended, that there had been no effectual step taken, to prevent both "the property and the premises" at Serampore from becoming so. Will any one who has respect to uprightness and integrity, undertake, in reference to their conduct in this respect, the defence of the Serampore Missionaries?

LETTER IX.

A Summary of the principal Subjects in dispute concluded.

MY DEAR BROTHER,

I proceed to notice—3rdly. *The independence claimed by the Missionaries, and what Dr. Marshman calls the recognition of their independence by the Committee.* Dr. Marshman has thus entitled the second chapter of his "Reply,"—"From the death of Fuller, to the public recognition of our independence, by the General Meeting held at Birmingham, August 1818." I have given the resolutions adopted at this meeting (Letter III. p. 24) and respecting them, Dr. Marshman says, his aged colleague was so well satisfied, as to have said, "they spoke to their very hearts." Of course I am to infer, that the *whole* of these resolutions were cordially approved by the Missionaries; and therefore that they did not object to the Committee considering themselves "as being still responsible" to the public for the safety of the *premises*, "and engaged to watch over their destination;" nor were they then offended, but exceedingly delighted by the Committee "earnestly and affectionately reminding their Serampore brethren of the vast importance of so appointing and perpetuating the trust, as shall at once meet the approbation of the public, and best promote the propagation of the gospel in India, agreeably to the original design and institution of the Baptist Missionary Society."

Now, ought they not, I appeal to your honourable feelings and christian principles, as these recommendations "spoke to their very hearts," to have immediately carried them into effect, and not to have disregarded them, by neglecting adequately to secure the *premises* until this day?

And notwithstanding the *fourth* resolution "spoke to their very hearts," in regard to Mr. Ward's plan for "perpetuating the Missionary Union at Serampore," have they not strongly resented the idea of being supposed to concur in it?

But it was the third resolution, which Dr. Marshman says contained "the public *recognition* of our independence,"

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especially the last clause—"and whilst we applaud their noble generosity in contributing so great a portion of their income to the support of the Mission, we cannot object to their exclusive management of the proceeds of their own labours in the cause of God."

I need scarcely remind you, that the kind of independence recognized by this resolution was, the exclusive management of the funds originated by themselves, or what Dr. Marshman calls (Letter VIII. p. 74) "Our own Fund," in contradistinction from the "Translation Fund," and the "Station Fund." Now I venture to assert, nor am I afraid of being successfully contradicted, that with their *independence*, in this sense of that term, the Committee have never attempted to interfere. Dr. Marshman's inference, that this resolution was a *recognition* of their right to exclude the Committee from all claim to the Missionary premises at Serampore, is, as you will see, without the least foundation. The Committee acknowledge themselves restricted from "interfering with the administration of the premises at Serampore," but considered themselves "responsible to the public to watch over their ultimate destination:" they have never, as you know, attempted to interfere with those "premises," nor have they a right to do so, while they are employed for *Missionary* purposes; but should the time ever come, when, for instance, the printing-office and paper-mill, shall not be devoted to preparing copies of the Scriptures for gratuitous circulation, but be wholly occupied for purposes of private and secular advantage, it would be, I doubt not, "lawful," and probably "expedient," to attempt means for recovering them to the original objects.

I must now request you to observe the attempt of Dr. Marshman to prove, that after the management of the Society was removed to London, that the "*local*," that is the *Central* Committee, by their resolutions adopted Dec. 31, 1819, rescinded those which had been passed at Birmingham the year before. He says, "By the public letter of the brethren assembled from various parts of England and Scotland, those at Serampore were declared to 'act distinctly from the Society,' not as a boon granted them by their brethren, but as a thing 'of course;' and were also acknowledged to co-operate effectually with them in every thing which could advance the cause of the Redeemer in India."* "This left nothing before us but the prospect of mutual, energetic, and harmonious co-operation, in promoting the Mission in India."†

* Reply, p. 32.

† Reply, p. 33.

"But London having gained the prize was now the seat of power; and a local Committee possessing the management, could attempt openly, what was before beyond their reach; if they could bring themselves to trample on the decisions, and nullify the acts of a General Meeting."* "Some will perhaps enquire, how many formed this Committee, who, trampling on the authority of that general meeting, and rescinding its decisions, disturbed anew the peace of the Mission at home and abroad? The answer is, fourteen persons. Were these, like the General Meeting at Birmingham, friends of the Mission met from various parts of England and Scotland? Instead of this, *ten*, if not *eleven*, of these fourteen persons were from London and its neighbourhood."†

I take the liberty of requesting you to peruse the resolutions adopted by this Central Committee, (see Letter IV. p. 35,) and to desire you will say, wherein there was any difference, as to their tenor, from the former, which it is said they *rescinded*. Indeed it should appear that Dr. Marshman himself was so convinced of their perfect coincidence, that he found it necessary, in order to give any colour to his statement, to mutilate the former so as entirely to alter their meaning!

In the "Circular Letter," signed by Dr. Ryland (see Letter III. p. 25,) it is said,—"It must give pleasure to you, and all the friends of religion, that God has so far prospered the work of his servants, [the Serampore Missionaries] as to enable them to contribute so largely to the Missionary cause from their own funds. *In the management of these*, our brethren act distinctly from the Society, although co-operating with us in every thing that can advance the Saviour's cause in India." Now I appeal to you, whether it is not an instance of unfairness and disingenuousness, that Dr. Marshman should have left out the entire sentence, "*in the management of these*," on which the meaning of the resolution depended, and then to draw from his own dishonesty, such heavy and offensive charges against the Committee. When *Nehemiah* was charged with various crimes by *Sanballat*, he contented himself by replying, "*There are no such things as thou sayest: thou feignedst them out of thine own heart.*" I think you will not undertake to shew that there is any discrepancy between these resolutions, and those adopted when you were present at Birmingham.

The fact is, that the Central Committee in London

* Ibid, p. 36.

† Ibid, p. 37.

in as full and explicit a manner recognized the INDEPENDENCE of the Serampore brethren, as the Birmingham resolutions had done, if by that term be meant *the right of the Missionaries to "the exclusive management of the proceeds of their own labours in the cause of God;"* but if by *independence* be intended that the Missionaries at Serampore were a *separate Society from that at home; having a right to the property which had been purchased partly with money sent out from England,* then it had not been RECOGNIZED by the former more than by the latter of these meetings.

Mr. John Marshman now admits fully, that the Committee has been right in contending, that the Society possessed "property" at Serampore, as well as "premises," by saying "the offer has been made" to the Committee, viz.: "to calculate the value of all the property then [1817] existing at Serampore besides the premises, and offering it to the Society;" and by "*all the property,*" he explains himself to mean, "the punches, library, museum, and the value of the stock which had perished by use." Whether this description at all comes up to that given by Mr. Fuller and the Committee in 1813, in their petition to the Legislature, (see Letter II. p. 13.) the reader will be able to decide.*

I now advert, 4thly, to the withdrawal of the Missionaries from the Society.

I need not inform you, that when the Committee entered into the arrangement with Mr. John Marshman, October 2, 1822, (see Letter V. p. 46) especially as they had so promptly remitted to Serampore two sums of £1000. each, they had no expectation their tranquillity would so soon have been again disturbed; especially as they knew the mind of Dr. Carey had been perfectly set at rest. In a letter to Dr. Ryland, July 18, 1823, he thus expresses himself:—"You have no need, my dear brother, to fear our disannulling the pacification which has been effected by John Marshman. A long and useless, nay hurtful course of warfare with the Society, could not be grateful to us. We merely contended for what was formerly never disputed, and what our junior brethren, as well as we, fully enjoy. *The Society has conceded every thing we desire, or can desire; and I trust the peace now established will be lasting, and will improve into love and mutual confidence.*"

* See Review, pp. 18, 19.

Another reason, and that the most powerful one, why the Committee had not anticipated any fresh grounds of disturbance, was the perfect satisfaction of Dr. Marshman himself. After his son's return from England, Dr. M. thus expressed his high gratification as to the manner in which he had been treated by the Committee, and on account of the Agreement which they had mutually adopted. He thus writes to the Treasurer, Mr. Shaw, Nov. 15, 1824:—

“The affection manifested by the Committee in general, and by its particular members * * * * has been a cordial to our minds of the most refreshing nature. Yet high as is the personal enjoyment I derive from the spirit of Christian sympathy thus manifested to us by you and our brethren with you in the Committee, I acknowledge, that the aspect this mutual union of soul between us and them bears on the cause to which twenty-five years of the best of my life have been devoted, forms its highest enjoyment to me * * * * I rejoice that such a spirit of sincere undissembled affection to us is given by our brethren at home.”

You will observe carefully, the *date* of this most friendly communication, between the period of his son's negotiations with the Committee and those of his own interviews with them. You will recollect also, that when he wrote this, he was in possession of all the complaining letters of Mr. Ward, and was perfectly acquainted with the resolutions adopted by the Central Committee of Dec. 31, 1819, and with their letter of April 25, 1821, and, indeed, with all those circumstances respecting which he has since so piteously and wrathfully complained. You are fully aware that no complaints had been published by him respecting the Committee, or any of their measures towards Serampore, until after they refused to accede to his proposals in March 1827. Nothing can be more evident than this, that at the time when he wrote to Mr. Shaw, he felt the most perfect satisfaction with “the Committee in general,” and even with “its particular members.” Yea, he and his colleagues then rejoiced “at the union of soul” between the Committee and them: and as regards the feelings of delight then experienced by Dr. Marshman, he can hardly find expressions sufficiently strong to give them utterance. And yet within a short time from that period, without any thing having been done by the Committee to give him offence, excepting their refusal to consent to his most unreasonable proposals, he published his “Memoir,” and his “Statement;” and after the

lapse of two years since his return to India, has sent forth his "Reply to Mr. Dyer's Letter," written in 1830, repeating his most offensive and cruel charges against the Secretary and the Committee, in a yet more provoking style than even in his former pamphlets. It is, therefore, most manifest, that Dr. Marshman is lamentably deficient in honesty and integrity, or he would not have brought forward such grounds of complaint against the Committee for what they had done in 1819-20, when he had, in November 1824, declared, that it "formed the highest enjoyment" of his life, that "*such a spirit of sincere and undissembled affection to us is given by our brethren at home!*" Is it not wonderful that a consciousness of the manner in which he had written to Mr. Shaw, did not prevent him from getting up, as it is evidently an after-thought, the criminations and aspersions with which he has calumniated the Committee? Is it not yet more wonderful, that *you* and your associates, knowing all this, should say, that, in fact, all that has occurred at Serampore; has only tended to increase towards the Missionaries and their labours, your esteem and affection?

In addition to these declarations of Drs. Carey and Marshman, Mr. John Marshman himself says, in 1825:—"The Society, deemed it adviseable to make these differences the subject of private and amicable adjustment; *which has happily been accomplished, and a harmonious co-operation again established between the Society at home and the Serampore Missionaries.*"*

The immediate causes of the withdrawal of the Missionaries from the Society, which you, as well as myself, witnessed (as we were present on the several days of "most anxious deliberation," on the part of the Committee, if possible, to prevent the separation,) I copy from the Annual Report of the Society for the year 1827.

"But as every proposal made by the Committee was declined by Dr. Marshman upon grounds which he declared to be imperative, they were constrained to yield to a separation, which their present convictions with Dr. M., convinced them had been actually made, and which it was manifestly determined to maintain.

"In admitting the conviction that it had become expedient for the Society and the Serampore brethren henceforth to act altogether separately, the Committee were fully aware of the

* Reply to the attack of Mr. Buckingham on the Serampore Missionaries, page 4.

unfavourable impression which might be produced, and deeply sympathized in the painful feelings which the event might occasion; but they also felt that they could not consistently continue to vote the funds with which they were entrusted, *to a body asserting entire independence—who would still appeal to the public by a separate agency—whose demands were continually rising—and for the support of stations to be governed by the irresponsible council of a college.*"

It will be seen that Dr. Marshman, in commenting upon this statement in the Annual Report, does not complain of any inaccuracy, but in the main confirms it. He says:—"When he met the Committee, therefore, had any sum whatever been granted to the Serampore brethren as a token of the Committee's co-operation with them, and of the interest they felt in their conducting their missionary operations as they had done for so many years, it would have been accepted and acknowledged in their [Serampore] Periodical Accounts with the most perfect cordiality." *

It was really astonishing to meet with such an instance of disingenuousness as was at first manifested by Dr. Marshman in refusing to acknowledge it, when the question was proposed to him in the Committee,—"*Whether the Missionaries at Serampore considered themselves to be a distinct and separate Society?*" It would have saved an inexpressible degree of anxiety and trouble, of labour and money, could they have known what Mr. John Marshman has now admitted. Speaking of 1817, ten years before this *formal* separation, he says of the three senior Missionaries, "*Their object in separating from the Society was deliverance from a yoke which threatened to be intolerable, and not the mean and petty idea of resuming a control over property of such insignificant value.*" Certainly, most *insignificant* in the eyes of a gentleman used to eastern magnificence; but to us, poor Europeans, *several thousand pounds*, is never mentioned as "*property of insignificant value!*"

Take the following supposed case as an illustration of the conduct of the Missionaries:—In a certain city in North Britain, there exists a College of Physicians. Having heard of multitudes of their fellow-creatures in the province of Orissa, in Bengal, who suffered great bodily miseries in consequence of their pilgrimages to the temple of Juggernaut, they resolved, about thirty years ago, to send some persons thither for the purpose of dispensing medicines

* Brief Memoir relative to the Serampore Missionaries, p. 75.

gratuitously among them, suited to heal their maladies, and to preserve their lives. The Council of the College, therefore, selected three men, eminent in medical science (whom, for the sake of distinction, I shall name *Barnabas*, *Peter*, and *James*,) and proposed to them that they should go to Orissa, and spend their lives in ameliorating the hoidly diseases of the wretched inhabitants; engaging, at the same time, to pay all the expences of their outfit, voyage, &c. &c. and to guarantee them the necessary support of themselves and families. On these conditions, the three medical practitioners engaged in the employment of the College; and accordingly went to Orissa, fixing their residence near the famous temple of the Indian Moloch, where their services were so much needed. In order, however, to exercise their profession to the best possible advantage, these three medical practitioners purchased, on behalf of the College, three houses: one to be used as a *store* for medicinal herbs, roots, &c. &c.; this was inhabited by *Barnabas*—the second to be the *laboratory*, employed for chemical preparations; this was occupied by *Peter*—the third was fitted up for a *warehouse*, or shop, where the patients were to be received, and the medicines, beyond what were required for their use, to be sold; this *shop* was entrusted to the management of *James*. The pecuniary profits arising from these various branches of this medical establishment, it was mutually agreed by the partners, were to be appropriated to the relief of the perishing inhabitants, and on no account to be applied to the individual advantage either of *Barnabas*, *Peter*, or *James*. The houses in which the business was conducted having been purchased with money sent from the Council of the College and from the profits of the retailed drugs, the partners invested them in *trust* for the use of the College, to perpetuate *their* benevolent objects after their deaths.

After some years, very considerable property “in lands and moveables,” had been realized from the remittances which had been made from the College and from the profits of the business, amounting to many thousand pounds; a case occurred which led the Council, who had been frequently informed by their agents (especially by *Peter* and *James*,) that all this property belonged to the College, to enquire how it was secured to the College, and suggested a plan for that purpose. This caused great offence to the agents, who seized the opportunity to become independent, and to dissolve the connexion in which they had formerly stood to the College, and to resolve that the

partnership should henceforth cease ; so that though they would in future use all the buildings, apparatus, &c. &c. distinctly from the College, still they should devote the profits of the trade to the gratuitous dispensing of medicines among the poor. The College Council protested against the medical practitioners for having divested them of the property in question, yet agreed that they should be considered as at liberty to manage the funds arising from the sale of medicines distinctly from the College, and apply them to the use of the diseased inhabitants.

This measure adopted by the Council, in order to promote a reconciliation between them and their former agents, was construed by the latter, to mean, that their right to possess the "immense property," and to conduct all the affairs of the business without any further connexion with the College, had been recognized by the Council ; and, therefore, recommenced business on the premises with the valuable apparatus, &c. which still belonged to the Council, and with an annual revenue, arising from the business, of several thousand pounds.

It was not long after this, that a young man, whom I shall name John Mark (a near relation to one of the partners) was received into the business, and who, at the death of James, succeeded to the conducting of the shop, took possession of all the fittings-up, stock in trade, book debts, &c. &c., and thus, at a very early period of life, J. M. found himself in a profitable concern worth several thousands a year, agreeing, indeed, in connexion with his colleagues, to distribute drugs gratuitously to the diseased as his predecessor had done, but refusing to be responsible to any for the amount of those contributions, or as to the persons on whom he had bestowed them ; so that, in fact, this medical concern ceased to be employed as the property of the public, nor were its conductors under its control.

The injustice of this conduct was condemned generally by the Council ; but it so happened, that one, a resident in the city, who had formerly belonged to it, took so entirely a different view of the case, as actually to become the advocate of the medical practitioners, and the opponent of the College. He even ventured to designate the disapprobation expressed by the Council as proofs they had been "beguiled by unfounded and distorted representations ;" and asserted, that "so far from his having been beguiled even into any suspicion" of the agents having done any thing amiss, "in fact, all that had occurred, had tended to increase his esteem and

affection for them, and more endear those all-important undertakings," as to their dispensing medicines among the diseased and the dying inhabitants of Orissa.

Suppose the case I have thus described were to be referred to three reputable merchants for their arbitration, and that the following questions were left to their decision?

1. From the circumstances which attended the origination of the medical establishment in Orissa, had the College of Physicians at E. ever any rights of property in it?

2. Did the College in 1812, when the Council conceded that all the future profits of the trade should be left to the management of the three partners, to be devoted to the dispensing of medicines, surrender its claims to what they always considered to be its property for public purposes?

3. Has the conduct of the three partners in denying to the College the right over such property, and in declaring themselves to be entirely unconnected with the College, been what you consider honourable and correct?

Suffer me to ask you, whether this be not a correct representation of the conduct pursued by the senior Missionaries towards the Society; and to appeal to you, if such had been the conduct of agents who had been entrusted by a mercantile house to establish a business on their account, whether it would not have been denounced at the Exchange as a most unprincipled and nefarious proceeding? But will you then employ your ministerial influence to justify in religious men, what, if you were a merchant, you would condemn as unjust in men of the world? It appears to me, that you, and those who co-operate with you, are most unaccountably infatuated as to the line of conduct which you are pursuing:—"Ye can discern the face of the sky, and of the earth; but how is it that ye do not discern this time? Yea, and WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?"

LETTER X.

Recommendation to Mr. Anderson that he should endeavour to induce the Missionaries at Serampore to return to their first principles.

MY DEAR BROTHER,

You will, I hope, excuse me, if I charge you wrongfully; but my impression is, that you have not in this unhappy contention, by which "*chief friends have been separated*," aspired after the honour of becoming "*a healer of the breaches, a restorer of paths to dwell in.*" On the contrary, by your sending into circulation, throughout the United Empire, the most provoking and offensive pamphlets of Dr. Marshman and his son, with their accompaniments, you have indeed been adding fuel to the flame, and doing all in your power to extend and perpetuate the desolations of war! Do you not, in the name of your co-adjutors in this unlovely and humiliating conflict, declare, that "no consideration upon earth must divert your attention" from the support of "the men at Serampore," as a distinct Missionary Society?"* You appear, indeed, to have raised a banner, on which is written the warlike motto, "*FLOREAT SERAMPORE!*" You do not, I have observed, indicate the least feeling of regret at the ravages which you may possibly make by disturbing the peace of our churches, and distressing the minds of those who are "the quiet in the land," the humble praying christians, who, "while some are crying one thing and some another," "are confused," and know not what to think. And while you are steadily advancing, you thus harangue your bush-fighting "companions:"†—"As for the APPEAL from

* See Extract, Letter I. p. 2.

† This allusion refers to the *anonymous* manner in which Mr. Anderson, and his brethren, have chosen to defend the Serampore Missionaries: not any of them having put their name to what has been written, in their support and vindication. One of these sharp-shooters has, in the "World" newspaper of February 21, used his double-barrelled rifle, from behind a masked battery, to fire a full charge of vituperation and calumny, with the intent to assassinate Mr. Dyer; but the invaluable Secretary, having been providentially covered with the impenetrable coat of a good conscience, and a

Serampore," my fellow-soldiers, which is "just arrived, it only requires to be read. It is not merely a call, clear and unambiguous, to greater exertion; but it involves one of those great and providential tests employed to find out them who *have a mind to work!*" Fight on my faithful band of brothers, reckless of consequences as to the distracting our churches and disgracing the denomination, "no consideration upon earth must divert our attention" from getting money; "can we easily supply all that is wanted, and as easily *continue* to do so? Then those out-stations are to be maintained—those wells in the desert not to be dried up!"

You pronounce dogmatically, "As for the APPEAL from Serampore, it only requires to be read;" and you conclude infallibly, that it "involves one of those great providential tests sometimes employed to find out those who *have a mind to work.*" I have before me a copy of this APPEAL, printed at Serampore, dated June 22, and bearing the *autograph* signatures of W. Carey, J. Marshman, John Mack, and John C. Marshman. This was sent to one of our respectable pastors in the country, and after mentioning the names of persons to receive subscriptions and donations, it says:—"Any friend of the mission may be supplied with full and regular intelligence of its [the Serampore Mission's] progress and affairs by applying to the Rev. *Christopher Anderson*, Edinburgh," &c. &c.

Bear with me if I tell you my feelings while reading the following paragraphs:—

"We press it upon our friends, that we are now distressed, not because of our incompetence to undertake new efforts, but *our inability to continue our present expenditure.*"

"It has been said that we are rich. Were we so, we should send forth no such appeal as the present. *We are really poor: and nothing but our poverty compels us to call for help.* The only members of the Mission who have it in their power to con-

blameless life, (his every-day coat) has been mercifully preserved from falling by the base attack, nor has an impression even been made either upon his conscience or character.

Blush, dastard, blush! if native meanness vile,
Will give thee leave!—Thou wilt not—can'st not blush!
We blush on thy behalf, and while we blame—
Despise thee.

May we not hope that this "army of the aliens" will change their mode of warfare, and in future meet us in the open field: no longer firing from an ambush to take off our principal officers! Let them shew us their *faces*, and "quit themselves like *men!*"

tribute to its funds, are Dr. Carey, Dr. Marshman, and Mr. J. C. Marshman. They do contribute to the utmost of their ability; but it has pleased God greatly to curtail that ability. The British Government have just abolished the professorships in the College of Fort William; and Dr. Carey, being reduced to a pension, has suffered a loss of 500 Rupees per mensem. He will, therefore, not be able hereafter to contribute more than 300 Rupees monthly to the funds of the Mission. Dr. Marshman's very heavy expenditure during his long and important visit to Europe—no part of which he allows to be defrayed from the contributions to the Mission—prevents his having much now at his disposal; and, indeed, the schools under the care of himself and Mrs. Marshman have so much declined in his absence, as greatly to abridge his resources, independently of his late extraordinary expences. He has no prospect of being able to do more than Dr. Carey. Mr. J. C. Marshman, in conducting the Printing-office and the Paper Mill, is overburdened by obligations contracted in the erection of the College, and in carrying on the Mission when we were without support from Europe; and he cannot, at present at least, without sinking just so much in debt, exceed the contributions of his senior colleagues. We have thus at our disposal 900 Rupees monthly, the proceeds of our own labour."

When, according to your suggestion, I read:—"WE are *really poor!*" I thought, this surely, cannot apply to them *individually*. Did not the Serampore brethren in 1817, resolve to lay by a *tenth* of their respective incomes, and admitting that this was only £150. per year each, is not this far beyond what any Baptist Minister at home has saved; besides, though Dr. Carey's income is reduced, he has still left him a *government annuity of £600.*! And if Dr. Marshman's school produces any thing like, or but half what it did in 1812, the income must be enough one should think to keep them as a family above poverty! As to Mr. J. Marshman, the profits of the printing concern might have doubtless led some folks to say, that HE, at least, "*is rich!*" I then concluded it must refer to them *collectively*, as members of the Serampore mission. I recollected what Mr. Ward said, of the Serampore station having "*an annual mission revenue of six thousand pounds,*" has it since that time materially declined? But admitting, I thought it was only half that sum, what can this "Serampore Union" mean by putting forth such a *piteous* appeal, declaring, "*Were we not so, WE should send forth no such appeal as the present.*"

Well, I then thought, what are the *missionary* objects for

which they are in such distressing pecuniary want? and I was glad to find the following statement:—

“In the department of *Translation and Printing*, the Sacred Scriptures hold, of course, the chief place: yet Religious Tracts, and books of elementary christian instruction, are of no small moment; for even the brethren of this Mission are unprovided for the effective prosecution of their work, unless we have at all times supplies of Tracts in Bengalee, Assamese, Burmese, Hind-dee, Oordoo, Punjabee, Nepalee, Persian, and various other dialects. *In the translation and printing of the sacred Scriptures, we do not at present require much assistance*; for, in fact, the liberal contributions of the public have accumulated upon us, chiefly because our necessities in other respects have required, that the press should be greatly occupied in work that would produce pecuniary aid for the Mission. For the publication of Christian Tracts and books, we do need assistance! but, for the reason just mentioned, unless it were accompanied by corresponding assistance in other departments of the Mission, it would be almost nugatory. We have always been accustomed, according to our ability, to supply any Missionary, and indeed any Christian friend, with tracts for distribution; but even were we to limit our issues to our own Missionaries, much less than 100,000 copies would not be a sufficient yearly supply for our stations. The cost of such a supply would be about 4365 Rupees, or £420.”

I then *read* about the “department of education,” and first as to Serampore College, and recollected that according to Mr. Ward’s statement, (given page 49) more than 10 students, whether native Christian youths or Indo-Britons, were provided for by the dividends arising from the funds which he collected in England and America; and besides, that the Society stood pledged to supply any extra sum which at any time might be required for native missionary students being members of Christian churches. I *read* too, that the “Benevolent Institution” in Calcutta, and the “Native Boy’s Schools,” and the “Native Female Schools,” were fully provided for. I found then, by *reading* over the APPEAL again, that twelve “out-stations,” or as you call them, “wells in the desert,” were all the objects (in addition to £420. for religious *Tracts*) which required assistance. I was very glad to *read* what you say in a note:—“If the sum mentioned for *Tracts* be added, still the whole will amount to no more than 22,430 rupees, or about £2,243. annually.” Well, I *read* on, and found that notwithstanding the members of the “Serampore Union” say, “We are

really poor!" Yet after all they could afford, "say 10,800 rupees annually, or £1,080. sterling." I found then, that all which was wanted from British Christians was, an annual sum of £1163.; and I really came to your conclusion on one subject, viz. that "we can easily supply what is wanted," and if it were necessary and proper, could "as easily *continue* to do so!" so that I became pretty easy as to your concluding sentence: "Then these out-stations are to be maintained—those wells of the desert not to be dried up." Oh, no, there is no danger of that at all.

I need not surely remind you, that the Committee, again and again, offered to take the whole charges of these very *stations* upon the funds of the Society, notwithstanding they, at the same time, were under the painful necessity of borrowing thousands to meet their own engagements. Why then, keep up a separate agency in England for missionary objects in India? Is it not to secure the direction to Messrs. J. Marshman and J. Mack, after the decease of their senior colleagues, which is the only object to be accomplished by all your labours?

And now having "*read* the APPEAL," which you say "is all that is necessary," and having stated honestly the impressions it has made upon my mind, I will take the liberty of making an APPEAL to you and your co-adjutors, who have engaged to stand by the Serampore Union, and collect money for them in Britain and Ireland. I have no doubt but the reputation you and your helpers possess with the Christian public, is quite equal to your raising £1163. annually, in addition to all the expences of printing, advertising, travelling, salaries, &c.; but then is it wise thus to employ your influence when the end to be gained is so trifling, and the mischiefs of causing strifes and divisions in families and churches, so very many and great? Surely, brethren, when you soberly consider this matter, your "*mind to work*," will lead you to advise your Serampore friends to give up the stations to the Committee, thus will all your present exertions be rendered unnecessary: you may save all your time and money, and the public peace be no longer disturbed.

I do not blame you, my dear brother, for the following illiberal invective; and I hope you will signify your displeasure against "your *subalterns* of the London Association," as you know that "the wrath of man worketh not the righteousness of God;" and also how those are designated by the wise man, who throw about "fire brands, arrows, and

death!" It is contained in a "Postscript" to the "Appeal," dated "2, Jeffrey Square, St. Mary Axe, London, Dec. 25. 1830," and written, I suppose, by the Rev. George Gibbs, Secretary to the LONDON Association!"

"Notwithstanding the efforts that have been made to destroy the confidence of the public in the wisdom and integrity of these Fathers of the Indian Mission, and to wither the fruits of their past labours, by diverting the streams of public benevolence into other channels; yet the friends of the Serampore Mission, still cherish the pleasing hope, that, when the heat of party contention has subsided, the public mind will acquire that equanimity which will enable it to deliberate with coolness, and to decide with impartiality on the merits of these great and good men. This expectation derives additional strength from the very satisfactory statements contained in the masterly review which has just appeared from the pen of Mr. J. C. Marshman, in justification of the conduct of his venerable colleagues, which has already begun to effect a considerable revolution in the opinion of the public, and will, we doubt not, in proportion as it is calmly considered, lead to a decision highly honourable to the character of the Serampore Missionaries, as men of wisdom and integrity, and every way worthy of the confidence and support of all who love the cause of the Redeemer."

They then add, with beautiful consistency, and inimitable simplicity,—

"In sending forth this appeal, the members of the London Association would not be considered as casting any reflections upon those who, from mistaken views and partial conceptions, have endeavoured to depreciate the excellency of the Serampore Mission; nor indeed is it their desire to stir up a feeling of rivalry towards any other institution of a similar nature; but to seek to promote in the spirit of peace and love, the prosperity of a cause which recommends itself to the patronage of the Christian, both by the magnitude and the importance of the object it embraces."

On reading the importunate entreaties of the pathetic APPEAL made by the Serampore Missionaries, and remembering how frequently I had heard similar applications, I was irresistibly reminded of the apothegms of Solomon:—"The horse leach hath two daughters, crying, GIVE, GIVE! There are THREE things that are never satisfied, yea FOUR things say not, it is enough!"* The Christian public, I am persuaded, are little aware, what

* Proverbs xxx. 15.

a large sum of money has been transmitted from this country to Serampore, since they have kept a separate account at their bankers, from the 5th of July, 1817, till the date of their APPEAL, the 22d of June, 1830, in addition to what you speak of as "subscriptions received in face of all these proceedings," and those acknowledged as "several liberal donations from friends in India."

It is not possible to ascertain exactly what proportion of the remittances from the Society has been expended by the Serampore Missionaries since they separated the funds at the banking-house. For the first *three* years, from September 1818, as the Committee were ignorant of that separation, they sent for "Serampore and Calcutta, £26,508. 5s. 7d. In the next seven years to Serampore *alone*, in money and goods, for the translations and stations, £15,484. 4s. 4d.; a sum amounting to £41,992. 9s. 11d. in the period of *ten* years. In addition to this, the Missionaries received in *seven* years, from 1818 to 1825, from the "British and Foreign Bible Society," £11,500., besides a proportion of what was sent to the "Calcutta Corresponding Committee," of which the three Missionaries were members, £6,303., amounting together to £17,803.; this added to the former amounts, make an aggregate total of £59,795. 9s. 11d., besides considerable sums sent them from America!

Permit me most respectfully to ask, whether you have calmly considered the personal responsibility which you are incurring, by collecting money for objects respecting the appropriation of which you will not have the requisite information to give an account? You may remember saying to me in the Committee Room, in 1827, that "you had no objection for the Society to remit money to Serampore without demanding an account of its appropriation." Is it your intention now to proceed upon this plan? So far as I have observed, no account has yet been published since Dr. Marshman's return to India? But depend upon it the time will arrive, when it will not be sufficient for your treasurer to acknowledge the respective sums collected; nor for you to say, *anonymously*,—"The treasurer has remitted £1000. to Serampore." Some of your immediate benevolent neighbours are keen observers of missionary accounts, and they will say (perhaps some of your Southern friends may unite with them) "Mr. Anderson, you told us some time ago, that it was only necessary for us to read the Appeal from Serampore, so without much thinking about it, we gave you our money; but then we well recollect you said, it was

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to maintain some missionary out-stations in India, which the Missionaries there could not support without such assistance. You have informed us, that by means of a large conduit-pipe our contributions have gone into the reservoir at Serampore; but you have not said any thing about their having flowed into the wilderness to supply 'those wells in the desert,' that the poor famishing Hindoo might taste of the refreshing waters of life? We intended our liberality should be a supply for THEIR need, and we now call upon you to say how it has been appropriated, so as to prevent 'those wells in the desert from being dried up!'" You must certainly calculate upon the contributors who entrust their money to your care, saying, "Give an account of thy stewardship!" And will you be prepared to do so? Would you *now* publish the manner in which your trust has already been fulfilled? Would you like for all to know how much has been expended in printing the two obnoxious pamphlets which have been so largely distributed among our churches? the large sums which you have expended in newspaper advertisements; in printing copies of the "Appeal," &c. &c.; for postages, &c. &c.? But these expences must be stated periodically, or you cannot expect you will "*continue* to supply the wells in the desert!" "The children of this world" may commend "an unjust steward," because he has been wise enough to make hay while the sun shone; but "the children of light" will say, "It is required in stewards that a man be found *faithful*!" A man of the world, a superior, governed by worldly maxims, may commend the selfish craftiness even of a dishonest servant; but our LORD Jesus Christ requires *faithfulness* as an indispensable qualification for places of trust, as to the correct management of pecuniary matters on behalf of others! "*And if ye have not been FAITHFUL in that which is another man's, who shall give you that which is your own?*" I do not, I can assure you, entertain the least suspicion as to your *faithfulness*; but I have more than a suspicion in regard to your present engagement as to your *prudence*. "*A prudent man foreseeth the evil; and hideth himself,*" &c. "*A good man,*" not only "*sheweth favour and lendeth,*" but "*he will manage his affairs with discretion!*" You will find, however, that for the funds committed by others to your trust for a specific purpose, that it will be required not only that you "*be faithful,*" but that you be "*found faithful;*" or you will have the character of "*having not been faithful* in that which is *another man's;*" and thus you will not have the reputation to

which your integrity entitles you, because you will not be able to *prove* your faithfulness according to the just requirements of those who have confided in you both for integrity and wisdom. If my vision does not deceive me, I see plainly, that the sword is coming upon you; and I should not have been a faithful watchman had I not blown the trumpet and given you warning: so that whether you regard my advice to give up your present application for money to aid irresponsible Missionaries, or whether you still persevere, I have delivered my soul!

It is with no design either to offend you or to praise myself, that I remind you of a *printed* letter, bearing my signature, sent to you at Edinburgh a few weeks before the Annual Meeting of the Baptist Missionary Society in 1828. I sent a copy of it also to several of the ministers in Scotland and England who ranked among the chief friends of Dr. Marshman, and one to be perused by himself just before he left England. In that letter I proposed that attempts should be made while Dr. Marshman was here to bring about a pacification, and suggested the principles which might be considered the basis for a reconciliation. No notice having been taken of that communication either by you or Dr. Marshman, or his friends, and from the strong opposition to my *publishing* it made by some members of the Committee, I very reluctantly withdrew it from the Baptist Magazine, for which it had been set up in type.

But are there "no considerations" which will prevail with you *now* to unite with me in "following after the things which make for peace." Will not the "consideration" that it is a divine command influence your mind, — "Seek peace and pursue it?" Ought not the fatal influence which this unhappy contention has upon the unity of the denomination, to be a "consideration" with you to regard our Lord's command—"Have peace one with another;" and to tremble at Paul's declaration, "For if ye bite and devour one another, take heed lest ye be destroyed one of another." I lament that *you*, instead of "seeking the good of Jerusalem," should have invoked the demon of discord, and blown the flames of dissension, and scattered the ashes of strife. Is not this to say to "the *bramble*, come thou and reign over us?" But if this prickly branch rule us, instead of "the Branch" which sprung from the root of David, we shall still have plenty of "wounds, and bruises, and putrifying sores." Has not "fire already come out of the bramble and destroyed

the cedars of Lebanon?"* "Shall the sword devour for ever? Knowest thou not that it will be bitterness in the latter end?"† Alas! the bitter lamentations when the prophet wept for Israel, are applicable to the present state of our denomination: "*And fire is gone out of a rod of its branches which hath devoured her fruit. This is a lamentation, and SHALL BE FOR A LAMENTATION.*"‡

Suffer me to call up to your recollection an inspired maxim, "*Wisdom is better than weapons of war.*" I will quote Solomon's beautiful illustration of this axiom, by which he shews the superior utility of *wisdom* to warlike *weapons*! "*This wisdom have I also seen under the sun, and it seemed great unto me: There was a little city, and few men within it; and there came a great king against it, and besieged it, and built great bulwarks against it. Now there was found in it a poor wise man, and he by his wisdom delivered the city: yet no man remembered that same poor man. Then said I, wisdom is better than strength; nevertheless the poor man's wisdom is despised, and his words are not heard. The words of wise men are heard in quiet, more than the cry of him that ruleth among fools. Wisdom is better than weapons of war; but one sinner destroyeth much good.*"§

I have no taste for what is called *allegorizing* of the scriptures; but I consider it wise to apply its principles to passing events and existing circumstances. I observe, then, from this similitude:—

I. That the Baptist Denomination, when united, was but as "a little city, and few men within it."

II. That its present afflicted situation, with the perils that surround it, is as if a great king had "besieged it, and built great bulwarks against it."

III. That instead of pursuing warlike measures, it will be the part of true wisdom, if we wish the city to be delivered, to employ all our influence to obtain peace.

I could have pursued the analogy still further, but I forbear. Surely if the apostle Paul was now living, he would again say, "*I speak to your shame. Is it so, that there is not a wise man among you? no, not one that shall be able to judge between his brethren? Know ye not that we shall judge angels? how much more things that pertain to this life?*"||

Now, my dear brother, I most earnestly entreat you to em-

* Judges ix. 14, 15.
§ Eccles. ix. 13—18.

† 2 Sam. ii. 26.
|| 1 Cor. vi. 3, 5.

‡ Ezek. xix. 14.

ploy the influence you have at Serampore, to bring about an honourable peace. I use the epithet *honourable*, because even war, with all its attendant evils and all its prospective curses, is to be preferred to a peace obtained by a compromise of just and righteous principles; and because *peace* procured at the expence of *truth*, will not be that obtained by the "*wisdom that cometh from above*," but by that which cometh from beneath. However much we may "*love peace*," we must first "*love the truth*,"* or else it cannot be expected our attempts will be attended with the blessing of the God of peace; and, therefore, if accomplished, will neither be beneficial nor lasting.

You will have perceived by the five resolutions of the Committee, adopted in consequence of the letter from Serampore of March 27, 1830,† that "they are desirous of adopting any measure likely to promote the great and sacred object of mutual agreement;"—and that "they never entertained the remotest idea of making any claim on behalf of the Society to the various articles of stock existing at Serampore in 1812." And as to the *premises*, "they repeat what they have uniformly stated from the year 1819 to the present day, that their only object is to secure them in the best possible way to the purposes contemplated by the public." Now I advise you, for the sake of peace, to recommend it to the Missionaries "to frame and publish some definite arrangement which should secure to missionary objects not merely the parcels of land mentioned by them, but whatever property they have acquired in their missionary character according to the tenor of the Form of Agreement of 1805." You know that Mr. John Marshman in 1822, and Dr. Marshman in 1826, admitted that the present deeds for securing the *premises* were insufficient; and now by the offer which they have made, they admit that it is possible they have been wrong as regards the *property*: at least some parts of it. If, then, you are disposed to become a *pacificator*, you have ground for planting your foot on, and encouragement to expect a successful issue to your negotiation. If you can prevail with them to make these necessary and just arrangements, the difficulties would be removed to an amicable reconciliation; and then, with the only condition of their consenting that, after the death of Drs. Carey and Marshman, the Committee shall be consulted as to those who shall be their suc-

* Zech. viii. 19.

† See Appendix L.

cessors in superintending the out-stations; a proportion of the funds might be annually remitted to them, on their merely consenting to give an account of their appropriation. And then you and your helpers need no longer exert yourselves to collect money for objects which the Society will support, and the distraction and disunion in the denomination be entirely terminated.

In concluding, may I not confidently appeal to you and to every reader, that, in this *unholy* war, the Missionaries were the aggressors; and that the Committee have carefully abstained from every hostile act in return? I infer then, that the proposal for a reconciliation must come from Serampore, accompanied by certain acts, restoring things at that station "to first principles." I am willing to suppose, that the proposition which they have recently made, to refer matters in dispute to arbitration, indicates a disposition to come to an amicable arrangement.

I am perfectly aware it is their own vindication they seek by such a measure, and not the welfare of the Society! I am also aware, that your conduct, in having published the pamphlets in question, has thrown very considerable impediments in the way; still I would recommend you to take them at their word, and let "the offer which has been made" be adopted as one of the *principles* upon which a negotiation for peace shall be immediately opened. And should your attempts be accompanied by the fervent prayers of all who cry and sigh on account of these dissensions, that "*the Prince of Peace himself may give us peace always, and by all means,*" surely it is not too much for you and I to expect, that we might be spared long enough to see a good understanding restored, between the Committee of the Society and the "Serampore Union." I entreat you, therefore, as I have no doubt you have sufficient wisdom for the task, to undertake the honourable office of a pacificator, *your words* "will be heard in quiet," by your Serampore friends; never mind your being overlooked or forgotten, nor even despised and reproached, if you can but deliver the city? Surely you are, or ought to be convinced, that it has been a struggle, on the part of the Committee, not for *power* or *property*, but for *principle*.

And should you undertake, and succeed in the glorious work, you by your wisdom will *deliver* the city, and this will be to be "greater than he that *taketh* a city." How pleasing the anticipation! O, how delightful will you find

it, that while "one sinner destroyeth much good," you will enjoy the inexpressible satisfaction of preventing much evil! One of your friends has asked, "What is to be done for Serampore?" I answer, attempt to restore it to its former friendship with the Society, that the brethren at home, and those in India, may be co-workers in promoting the same glorious cause. He adds, "I believe the present juncture is a crisis; and it may, I think, by the united and strenuous efforts of the friends of Serampore, be made a favourable crisis." I unite with him in thinking we are arrived at a "crisis;" but not as to the plans which he recommends. Let us act as "the friends of the Redeemer," united in "propagating the gospel among the heathen," and there can be no doubt but "*the God of love and peace will be with us:*" then, "*instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree; and it shall be to the Lord for a name, for an everlasting sign that will not be cut off:*"—"And the work of righteousness shall be peace, and the effect of righteousness, quietness and assurance for ever." "And my people shall dwell in a peaceable habitation, and sure dwellings, and quiet resting places;" for "God is not the author of confusion but of peace, as in all the churches of the saints."

How desirable it is, that the last end of the senior Missionaries should be peace. Nor is this impossible to be effected, if it be instantly and suitably set about. "*The wisdom that cometh down from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy: and the fruit of righteousness is sown in peace of them that make peace.*"

And now in reference to the Baptist Missionary Society, which God has been graciously pleased to honour in its attempts to promote the extension of the gospel in the heathen-world, I most cordially adopt the language and breathe the spirit of Amasai to David:—"Thine are we David, and on thy side, thou son of Jesse; peace, peace unto thee, and peace be unto thy helpers; for thy God helpeth thee."*

I conclude my addresses to you, by repeating one of the Beatitudes of our Lord and Master: O that you and I, my dear brother, may answer to the character—the *blessed, happy*

* 1 Chron. xii. 18.

character, and be entitled to its most honourable appellation—"BLESSED ARE THE PEACE-MAKERS, FOR THEY SHALL BE CALLED THE CHILDREN OF GOD."

I am, "your brother and companion in tribulation, and in the kingdom and patience of Jesus Christ,"

JOSEPH IVIMEY.

APPENDIX.

A. (page 21.)

Mr. Ward's Letter, a copy of which was respectively addressed to Dr. Ryland, Wm. Burls, Esq. and Rev. J. Ivimey.

Serampore, March 11, 1816.

“ W. Carey, Joshua Marshman, and W. Ward, aware of the uncertainty of life, and at the same time of the great importance and necessity of leaving their joint opinion of the best way of providing for the future carrying on of the Mission Station at Serampore, have agreed in the following declaration, the principles of which they think are of the last importance for the preservation to the cause of God, of those establishments which have been formed at Serampore.

“ Three things seem to be necessary to perpetuate in this Station the great facilities already acquired to the evangelizing of India.—

“ Talents and energy, union, and an unwavering attachment to the plan of devoting the whole proceeds of the united labours of the family to the cause of God; and the great things to be dreaded are want of talents and energy, disunion and selfishness.

“ To secure the requisite means of perpetuating an institution, which a gracious providence has so signally prospered; and to avoid those evils with which such an institution is at all times threatened by human infirmity, it appears to us, that the following ought to form the integral rules of the institution.

“ There shall always be at least three individuals, members of the church at Serampore, who shall have separate votes in the management of all public business, and in the disbursement of the public money.

“ That those persons cannot be of the same family, but that one at least shall be wholly unconnected with the other two, both by blood and marriage; and that if it should happen (two of the three being allied by blood or marriage,) that the other member not so allied should die, the other two shall be obliged to elect another unallied person from the Society's Missionaries in the course of one year; in failure of doing which, the Society itself shall supply the deficiency.

" That in the first instance each individual elected into the Station shall be unanimously chosen by the members already composing the Serampore Mission Family Station, but that such person cannot act nor vote till the choice has been ratified at home by the Society.

" That all the *monies* resulting from the entire labours of the persons composing the said Family Station, after each person's allotted salary has been paid, are devoted to the cause of God under the exclusive management of the body united as the Serampore Mission Family Station.

" That the produce of each person's labour is, in no degree, nor in any instance, at his own disposal to give little, or more; but it is of the *very essence of this union*, that the whole amount of such produce forms a common stock, the disbursement of which is to be applied to the cause of God alone, and to objects similar to those embraced by the Society at home, and that no disbursement is legal unless it be voted either impliedly, or specially, by the majority.

" That the property in *lands, or moveables, already acquired, or which may hereafter be acquired*, shall be held by the Serampore Mission Family Station, as Trustees to the Society; that it can never become private property, nor ever be sold, or alienated from the Society, except by their own previous consent; if ever a sale should take place, it shall be subject to the final ratification of the Society, and not be valid till such ratification has been obtained; and that a legal deed shall, as soon as possible, be executed, holding this property of the Society as their trustees; and that it shall be transmitted to the Society to be deposited among their papers.

" That the orphans of our deceased brethren now at Serampore, shall, with the approbation of the Society, continue there, and receive from the produce of our labours a maintenance and education; but that in all future cases of this nature, the will of the Society shall be known before the place of their final abode be fixed upon.

" That the widows or orphans of the persons, who, by their labours, have formed the Station at Serampore, or who shall hereafter be elected there, shall be allowed from the common stock—
for each widow, rupees per annum, and for each orphan,
 rupees per annum.

" All private trade is prohibited.

" All fees, presents, or legacies, which appear to arise out of the Missionary, or ministerial character, and given to an individual not as a matter of private friendship, shall go to the public stock.

" That the accounts of every department of the Station shall be regularly read at the appointed times, and a summary published annually in the Circular Letter, and also sent to the Society.

" That no individual Missionary now in India, nor any one in

future coming from the Society, can have any authority in this Station ; but we hope that all our brethren will ever meet at Serampore with that hospitality, which it becomes brethren to show to those engaged in the same cause, and sent forth by the same Society.

“ We hope that the family will always derive their supplies from one common table, as that which under God will be a grand means of preserving the union, and that public spirit by which the whole produce of its labours is devoted to the cause of God. This is that in our Mission upon which the glory rests ; this gone, Ichabod may be inscribed on all that will remain.

“ That these ideas shall be laid before the Society for their opinion ; and if approved, for their ratification as soon as possible.”

B. (page 23.)

Letter from the Serampore Missionaries to the Sub-Committee of the Baptist Missionary Society.

“ VERY DEAR BRETHREN, Serampore, Sept. 4, 1817.

“ We have received your last letter through our reverend brother Ryland ; and as we perceive that the management of affairs at home has recently devolved on you, we think it will not be improper for us to give you our ideas on certain subjects highly important to the welfare of the cause, and a brief account of the principles on which we have acted from the beginning.

“ We acknowledge that the circumstances in which we first came together were so peculiar as to make us overlook certain things almost essential to the nature of union. A determination to sacrifice every thing for the cause of God, and a strong delight in each other for the sake of this principle, drew us together ; and made us almost believe it the *indispensable* duty of all other brethren to unite in the same manner. This idea, however, we found to be quite untenable ; one, that if insisted on, would be destructive to mutual peace, and end in *separation*, whatever might follow. We saw various brethren, as brethren Chamberlain and Peacock, brethren Robinson and Trowt, and even brethren Lawson and E. Carey, decline living together, or making common stock, though separate houses, &c. would naturally involve far greater expense. This, with other things previously observed, convinced us, that

although great advantages result from such a union when mutually desired, to insist on it as an indispensable duty, must be fatal to peace : and that it would, indeed, be laying a yoke upon brethren not commanded by Christ himself. We also saw the absolute necessity of leaving a *continuance* in such union, when formed, wholly to the option of each individual ; since were a brother *obliged*, on pain of losing his character in the church of God, to continue united with others, whatever disagreement human frailty might create between them, no one could venture on such a union ; as, respecting its continuance, no one can say what a day may bring forth.

“ But, though we had not perfectly clear ideas of the principles on which alone union must be founded, till led thereto by circumstances, we ever felt convinced that brethren thus united, had an *exclusive right* over the product of their own labour, as applicable to the great cause in which they had engaged ; and that their devoting it wholly to the cause of God did not place it at the disposal of any other man, or body of men on earth ; for who is God’s vicegerent on earth ? As *missionaries* we merely considered ourselves as engaged in the same work with *brethren* at home, who had said, ‘ Go, and *actually* engage in the work, and we will collect funds to support you therein.’ We cheerfully came forth, and for the expenditure of whatever money we *received* from them, we faithfully accounted to them, that they might be able to give a satisfactory account to the Christian public who had entrusted them therewith.

“ But, after surveying the field of labour, our grand concern was, in what way we could ease the good friends in England of the burden of supporting us. We accordingly exerted ourselves, and, through the divine blessing, were enabled in a little time, not only to support ourselves, but to provide a surplus for the support and extension of the cause. But did we imagine that this surplus ought to be placed at the disposal of a body of men in Britain ? or that the friends who had encouraged us to come forth, possessed the right over our persons and labour which is claimed by masters over those whom they had purchased with their money, that after frugally supplying our wants with a part, we should account the rest *their* property, and ask their direction respecting its application ? We never thought so ;—and had we, our ever-revered friends were too generous, too just, to have admitted the principle. While, therefore, we carefully accounted to them for every sum received from them, we gave them no account of the product of our labour applicable to the cause ; but in purchasing premises therewith,—in forming stations and supporting brethren, in providing facilities for translating and printing,—in founding schools, &c. &c. we acted wholly of ourselves, and sought to advance the cause of God according to the best of our own judgment, acquainting them constantly with what we had done, not for

their *ratification*, but to strengthen their hands in the same good work, and to promote the cause at home. To have demonstrated to them the justness of the principle on which we thus acted, would have been almost an insult to their understandings. To them it was altogether needless; they beheld it at a glance, and never compelled us to exchange a line with them on the subject. They knew that every man, whether a missionary or not, is *accountable* to God for the application of the product of his labour, as well as that of every other talent; that if he could apply it to advantage *himself*, it was needless to intrust it to *others*; and that if he did this, he was still accountable to God for *their* applying it properly, and therefore, bound to watch over and controul *them* in case of mis-application. They knew farther, that the union of two or three individuals with each other for the better application of the product of their labour, could never deprive them of the rights they possessed by nature. They never intimated any thing to us on the subject therefore, but the highest approbation.

"On this principle we ourselves also acted towards other brethren, while we considered ourselves as agents for the Society. The moment a brother exerted himself so as to support even his own family, we forbore to make the least inquiry into the amount or the application of the product of his labour. Thus we acted towards our brethren Moore, Rowe, Chamberlain, and Jabez Carey. If they chose to communicate with us on the subject, and ask our advice, we gave them the best we were able;—but if they did not, we knew that neither we, nor the Society for which we acted, had any right over funds originated neither by us nor by them, but by the labour of the individuals.

"This principle, indeed, appears to us so clear and so just, that we act on it in the case of our Anglo-Asiatic brethren, sent forth, and supported by us. The moment any of them supports himself, we leave him wholly to his own will, in the application of the product of his labour to the cause of God, both as to mode and degree. Did we, instead of this, say to him, 'As we have sent you forth and hitherto supported you, the product of your labour is ours, and subject to our direction,' we might, indeed, please ourselves with a vain shadow of authority; but this reducing our brethren to a state of religious slavery would alienate their minds from us, destroy our character, and ultimately ruin the cause.

"We are not certain, dear brethren, that these ideas do not fully coincide with yours; but your requesting in your seventh resolution, 'That we will undertake, *in behalf of the Society*, the direction of the native ministering brethren already under our care,' &c. that is, of the brethren whom we support ourselves, has created much uneasiness in our minds lest you should thereby have intended to hint, that you have *some kind of right* over the labour of our own hands. If undertaking it 'in behalf of the Society,'

be intended to convey no other idea than that of *co-operation* with the Society at home,—if it be addressed to us as *brethren* and *fellow-helpers* in the cause, possessing the same right over the funds *we* originate, as you possess over those intrusted to you, we feel no objection to the expression or the thing; for this we have constantly done with the utmost diligence and faithfulness. But if it be intended to convey any further idea, regard for the welfare of the cause, and for our usefulness in the work of God, forbids our admitting it even for a moment. Such a claim over the labour of each other is unknown among Christian brethren; it is totally contrary to the spirit of the gospel, and a violation of the common rights of men. No people possess it over the product of their minister's labour, no body of men over those they educate and send forth, no father possesses it over the labour of his own children when of age, nor any society over the funds of an auxiliary society distant from them but situated on the scene of action. The Auxiliary Bible Society at Calcutta is in close connection with the parent society at home, from whom it has also received considerable pecuniary assistance; yet, has the Committee at home ever requested them to undertake certain versions in the name of the parent society? They are too wise and too just to do this. Had they claimed such an authority over them and their funds, they would probably have dissolved the society. Consider also their just and generous conduct towards the other auxiliary societies in the East, to whom they constantly send supplies of money, paper, types, &c. and even towards those on the Continent of Europe, which they so liberally assist. Do they claim a right over their funds? do they insist on all being done in their names? Is it then reserved for the Baptist denomination, the greatest advocates for religious liberty, to act thus towards brethren to whose support they do not contribute in the least degree?

“But it is not about empty words that we contend; the principle we oppose, if acted upon, will prove ultimately the destruction of the cause. What has it not already effected in Ceylon? yet there the question was not about the product of labour, but respecting money actually received from the Society. A young brother, deeming this still the Society's property, orders a horse purchased therewith, to be taken out of brother Chater's stable without his permission. Brother Chater, indignant at this act of violence, sends a peace officer to bring the horse back, as though stolen; and thus the cause in Ceylon is covered with lasting disgrace. Let the same principle be recognized in Bengal, and the door is open for the ruin of the cause here, the moment any brother you have sent out feels it desirable to claim as the Society's property any thing another brother possesses.

“Such, then, is the effect of the principle of deeming the *salaries paid by you* to your missionaries still the Society's property, with every thing purchased therewith. But let the Society, like the

Superior General of the Jesuits, claim as their property *every thing originated by the labour* of any brother connected with them, and as there will be unspeakably more to excite cupidity, we may expect that cupidity under the mask of religious brotherhood and care for the Society, will be excited ; and hence may be expected a sufficient harvest of distrust, disunion, injustice, rapine, and plunder, ending in the extinction of every exertion for the advancement of the cause itself in India in our denomination.

“ Nor is it from unauthorized aggression alone (as in the case of brother Griffiths,) that this dreadful harvest may be expected. If the Society at home *has* claims of this nature, it can transfer them to others on the spot ; and at pleasure authorize any one to enter upon and possess property which the Society calls its own. What a field is here open for misrepresentation and intrigue at home on the one hand, and inquietude, distrust, and distress abroad on the other, when those who claim a right to every thing a person possesses, or has originated by his labour, and who are, of course, the arbiters of his domestic comfort and his public usefulness, live at so great a distance from him. Such claims, if acted upon, (which ought to be done if they be just,) would soon render religion odious in the eyes of all men of probity, and the missionary name an execration here, as they have already done at Ceylon.

“ You have only to bring this case home to yourselves, beloved brethren, in order to feel its injustice. Let any one of you who is a pastor, suppose that the church he serves still claim as their property the salaries they have paid him in any number of years, with whatever he may have purchased therewith, though it be the dwelling in which he and his family reside ; which claims any deacon or member might, with a little management, urge in behalf of the church whenever he felt a desire to possess any thing his pastor has, though it were his dwelling itself. What would become of your peace as oft as you considered the caprice and frailty of men ? Could you, with this prospect before you, be at ease in such a connexion ?

“ This, however, falls far below the real state of the case. Suppose any one of you, while discharging the duties of Pastor to a church *gratuitously*, were by extraordinary exertion in business to realize a thousand pounds sterling annually, which, after frugally supporting his family, he devoted wholly to promoting the cause of God around, in supporting schools, itinerant preachers, &c. &c. Now suppose this church, or certain members in its behalf, say deacons, or even an assistant minister, a colleague, were to say : ‘ Our minister, though not supported by us, is still *ours*, and his business and the product of his labour are ours, seeing they are devoted to God, in whose cause we are engaged. Nothing of it is his own, not even the house in which he dwells and conducts his business, though purchased by the product of

his own labour. We have a right to the whole, seeing he has devoted it to God, which we will exercise, and give him a partner in his business, even without his consent. If he does not approve of our interference, let him leave his house and business, which are ours, and go with his family where he likes.' Whether any good man *could* continue to live in connexion with such a church, we leave you to judge. We are ready to think, that if the planting of the gospel around him depended on the continuance of his efforts, a wise and good man would say, 'Brethren, though I love you from the heart, and desire ever to *co-operate* with you in promoting the cause of God, yet if my connexion with you must be the destruction of my peace, and ultimately of all my exertions in the cause of God, it is better for us quietly to dissolve it, and go on separately, serving the cause of God with all our might, without being a hinderance to each other.' We forbear to enlarge; enough has been said to evince fully the flagrant injustice and the destructive consequences of this principle, in opposing which, our regard for the cause of God in India will ever constrain us immovably to persevere.

"Your informing us that our three younger brethren have written to you respecting a provision for their Widows and Orphans, has turned our attention to the case of our own, for whom we have hitherto neglected to care in the least degree. If, however, it be right for brethren thus to care who are just entering into life, it cannot be altogether wrong for those who have spent the best of their days in serving the cause of God. That you would willingly extend the same support to ours that you have so generously promised theirs, we have no doubt; but we very seriously doubt whether it would be *wise*, or even *right*, for us to throw such a burden of obligation upon you. The extent of this will not appear, unless you consider what the expense would really be. In case of death the sum you will have to advance to the family of a missionary in Calcutta or one of the islands, before you can send special directions from home, will generally be from 14 to 18 months' salary, which at 220 rupees monthly, (£330. annually,) will not fall greatly short of £500. sterling. After directions arrive, if the family remain in India, a sum much below 150 rupees monthly can scarcely be allowed to a family hitherto in the receipt of 220; which sum, if met by a fund for the purpose, will be the interest of 22,500 rupees (£2,812. 10s.) at eight per cent. the highest interest now obtainable; and of 80,000 rupees (£3,750.) at six, the interest now given by Government. If the family be removed to England it will be less, how much you can best say; but the passage for a family, with the outfit, may possibly cost from 3 to 4000 rupees; and if at home they should be allowed £100. annually, this, at five per cent., will be the interest of £2,000.; and if allowed more, of a still greater sum; so that our leaving you to provide for one of our families, would, in one case,

require the principal or interest of nearly £3000 ; in the other of something more. Now, whether our thus laying on you a burden of £3000. would appear to you wise or kind, we cannot say ; but our minds so revolt from the idea of thus adding to the burdens of this kind which *must* devolve on you, that we are certain we shall never think of doing it.

“ We are aware, too, that were we thus to act, *our families* must fall heavier on you than those of the brethren whom you support ; as, in their case, although your effective strength would be diminished, you would not be under the necessity of *enlarging* your funds to meet the expense of their families, but in ours you must *raise* this additional sum, if your funds were insufficient ;—and you would have this to do, when the failure of our incomes, which being personal must drop with us, would necessarily throw on you increased missionary expenses. We should, therefore, clearly leave you a legacy of ineffective debt, and of unfulfilled obligation ; that might cause, not only those brethren who had risen up in the Committee, ‘and knew not Joseph,’ but our kindest friends, to say in the distress fallen on them through this new burden, ‘How unwise this in our brethren to devolve on *us* the distress of collecting to support their widows and orphans ! How much better would it have been for them to have set aside a small part of their own incomes, as a provision for their widows and orphans, and to have given the rest to the cause of God, than to have left on us this additional burden, at a time when their death increases the missionary calls on us ! Had they done less, we could with ease have met the remaining *missionary* calls ; but how can we now duly meet the claims which their long services may make their families think they have on us ? Their ill judged self-denial and liberality, have left us in worse circumstances than any other society.’—This prospect makes our hearts almost sink within us ; we cannot bear the distant thought of thus proving eventually a burden to those whom we love. Yet were we to die to-morrow, such would be the case. When all obligations are discharged, we have at this moment scarcely any thing left. To support the cause we have exerted ourselves almost beyond our strength, and in a climate which drinks up the spirits, we have laid on ourselves labours which few constitutions could sustain in Britain.—We have denied ourselves to all *recreation*, and the hours which others after the labours of the day, devote to social intercourse with their families, we have given to extra labour or to peculiar studies.—We have lived at one common table, and subjected the regimen of our families to each other’s will, that we might devote the expense of *separate* establishments to that cause to which we have for ever devoted ourselves.—We have in fact robbed our own families, depriving them of all right in property purchased by the labour of their parents, to secure it to the cause of God ; and have further taught such of our children as chose to remain under this regimen,

to labour like ourselves for the cause of God, and mingling the product of their labour with that of our own, we have devoted it to the cause of religion, instead of settling them in life therewith. Yet were we now taken away by death, our families must be turned out on the charity of the public; and, indeed, almost without a single rupee, had not their parents husbanded the little they possessed *before* they joined the mission, with the same rigid economy they have exercised over the product of their labours for the public; and this sum, after eighteen years accumulation of interest in India, is not equal to *four months* product of that labour they are in the habit of devoting constantly to the cause of God. Notwithstanding all this, it has still been said by some sent out to help us, that *we have been accumulating private fortunes*.

“On a view of the whole of the foregoing circumstances, we are convinced that the welfare of the cause, and possibly its existence in India, require us to lay down, in the clearest and most decided manner, those principles which, from an enlarged view of all the circumstances connected with the cause, appear to us consonant with equity and righteousness, and with the spirit of the gospel, and which alone can afford a prospect of permanent union, and of eminent usefulness to the cause of God. It will assist us herein if we ascend to first principles, particularly as applicable to brethren who support themselves by their own labour.

General Principles.

“1. Every man is, by the law of God and of nature, master of his own person and property.

“2. It is the duty of every Christian to devote his person and property to God and his cause.

“3. Every Christian is at full liberty to devote himself to the work of planting the gospel in heathen countries; and every one sent forth to that work by any man, or body of men, is a Missionary.

“4. All such, whether self-devoted to the work of God, or sent forth by others, have still a right to dispose of the product of their personal labour and property in that way which *they* think most likely to promote the cause of God.

“5. If two or more brethren, as above described, choose to *unite* for the sake of carrying forward the work of God, they surrender a certain portion of their rights to each other; and to *each other only*, by uniting to form a *joint stock* sacred to the cause of God.

Principles of Union.

“1. The union between two or more brethren must be their own voluntary act, and they are at liberty to withdraw from each other whenever they deem it proper.

"2. This union may be maintained either by establishing a common table, or by each person's supporting his distinct household, at the option of the parties.

"3. The right of admitting members, as well as of managing all business connected with the union, belongs exclusively to the brethren thus united.

"4. The disposal and application of the joint stock, whether formed by the product of labour, or by donation to the cause of God, belong exclusively to the brethren who have originated the first, and been entrusted by the public with the last.

"5. The disposal of all property thus acquired, of whatever kind it be, must be the joint act of the brethren thus united.

"Having thus recognized those principles on which alone we think, union can be founded, and which we have ever *implicitly* held, and being convinced from experience that the cause of God in India will be more effectually promoted by our continuing united, than by our devoting the product of our labour to the cause of God separately, we have solemnly renewed our union with each other, with the view of forming from the product of our labour, and of managing to the best advantage, a *Joint Stock*, which shall be sacred to the cause of God, and applicable thereto at the will of the brethren united, in every way that may appear conducive to the planting of the Gospel in India. This we have done under the following general articles.

"General Articles of Agreement between the Brethren united at Serampore.

"1. The joint-stock sacred to the cause, in addition to whatever donations may be made to us as brethren united to promote the cause of God, shall include the net income received from all our labour, whether obtained in our proper callings, or by the use of the pen, after the wants of our families, and the calls of filial and parental piety, of pity and humanity shall have been satisfied.

"2. Beside supporting our families, it is the indispensable duty of brethren *who possess the means*, to make provision for the support of their own widows and orphans, that they be not left a burden on the Christian public. It is also their duty, for the same reason, to supply the wants of their aged or destitute relatives, and occasionally to meet, in a prudent and discreet manner, private calls of pity, humanity, and charity; all of which *private* calls delicacy requires that a man should be able to meet without consulting a public body.

"3. To leave the provision for our widows and orphans as a future debt on the joint stock, the annual expenditure of which

should in general nearly equal the income, would be highly imprudent, when the stroke which creates the widow and the orphan may also materially lessen the income itself. To form a provision for the future widow and orphan therefore, as well as to meet the wants of aged or destitute relatives, and the calls of pity and humanity, we agree that each brother shall regularly deduct a tenth of the net product of his labour to form a fund in his own hands for these purposes.—And as the labour of every brother may not be ostensibly productive of income, though no less valuable to the union, as the management of accounts, the superintendence of native schools, &c. the other brethren shall, in this case, duly appreciate the value of such brother's labour to the union, with a view to his drawing the *tenth*, as applicable to the purposes already mentioned.

“4. While this tenth will, we trust, be nearly adequate to its object, when deducted from an early period in life, we are conscious that at our age this cannot be expected, since full two-thirds of this future provision for our widows and children has already gone into the cause of God. Unwilling, however, to make a greater deduction from our labour than a *tenth*, we solemnly covenant with each other, that if death, or an extraordinary pressure of relative calls, or any other unavoidable calls, should render this provision for the widow and the orphan inadequate, the deficiency shall be made up monthly from the joint-stock, to the full amount of the sum received by the wives and children of the surviving brethren.—And that they may have no sorrow added to that of losing their guide and parent, such widow and orphans shall continue to reside, rent free, on the premises occupied by the brethren, and endeared to themselves by a thousand tender recollections, unless they themselves prefer a different arrangement.

“5. Although this union (by principle 2nd.) might be continued though each person exercised the right he possesses by nature, of supporting his family according to his own judgment, and devoting the *surplus* of his labour thereto; yet, deeming it most conducive to mutual happiness, we agree to draw monthly from the joint-stock for the support of our families, an *equal* sum, according to the number of persons in each family, with which to form either a common or separate tables, as shall best suit our own convenience. This sum to be constantly settled by mutual agreement.

“6. Should circumstances hereafter lead any brother to consider it his duty to withdraw, and promote the cause of God separately, or render this the wish of the other brethren; after due consultation with his brethren he shall be at liberty peaceably to do this, without any prejudice to his particular calling, on terms to be settled by the brethren on the basis of natural equity, respecting what he has originated of the joint-stock.

" 7. Since union, to deserve the name, must be completely voluntary, every new member must be admitted by the unanimous consent of the brethren already united, and under a written covenant to be signed by the brother so chosen and ratified by those already composing the union.

" Such then are the principles, beloved brethren, on which we, regarding them as just, liberal, consonant with the liberty of the gospel, and highly conducive to the promotion of the cause of God, have pledged ourselves anew to each other and to the cause on which our hearts are fixed; into which union we of course stand ready to admit any brother who appears to us a suitable helper, and who shall bring thereto unfeigned love to those already united, and a determination to devote his whole soul to the promotion of the great objects of the union, whether sent out by you or raised up by God in this country. But for any man or body of men on earth to interfere, so as to compel us to receive a person we do not deem a suitable helper, or to forbid our uniting with any one we esteem such, we should deem not only an infringement of all the liberty we have in Christ Jesus, but a flagrant violation of our rights as men.

" We now come to your enquiries respecting the premises on which we live. They do not form one estate; but are *four* different parcels of ground, which we purchased at as many different times, and of four different owners. The first was purchased in February 1800, for £750. These we paid for partly with the private property belonging to ourselves (all of which was expended therein,) partly with money we had of the Society's, and partly from a loan of £500. which we borrowed of a friend to enable us to put the premises into a state of repair, and repaid in about two years from the product of our labour.—The second parcel we purchased in October 1801, for £1,290. payment of which sum was made at three different times; the first being the heaviest, we borrowed for this purpose, among others, of our good old friend Capt. Wickes, who lent us all he could spare from the profits of his voyage till he should return again to India.—The *third* parcel we purchased in 1805, for the sum of £1,775. for which we paid as before at different times, out of the product of our own labour.—The *fourth* we purchased in June 1814, for £375. paying the money down from our own funds. Thus you see that the premises were *actually* purchased with money arising from our own labour; we had, indeed, to struggle nearly nine years with the debts we contracted in purchasing the three first parcels. We purchased them, however, with an express view to the mission at Serampore; and to distinguish them for ever from *private* property, belonging even to ourselves, we for the two first parcels openly declared ourselves Trustees for the Society in the Periodical Accounts. But we did this with the full design of

applying them to the Mission at Serampore, that we might thereby carry into effect the great object for which the Society itself was instituted,—and not with the most distant view of placing them at the disposal of any Committee in England.

“We now beg leave to state our opinion relative to the nature of funds raised for missionary purposes, and the power of control over them. It is well known that it was from the beginning our opinion, that a mission to any country should not depend for support on any society at home, but should, if possible, *originate its own funds*. This is the principle, indeed, since acted upon by the Bible Society and all its auxiliary branches in foreign countries; for, though the object is *one*, that of spreading through the earth the knowledge of the Scriptures, and the societies themselves form *one great whole*, the funds originate from *different* sources, independently of each other; the Parent Society in Britain never claiming the least right over the funds of the societies on the Continent,—in America,—in Ceylon,—at Bombay, or that at Calcutta, contenting itself with occasionally sending them supplies, and rejoicing in their prosperity. It is on this principle that we have acted from the beginning. Convinced that without this the gospel could never be permanently planted in India, we on settling at Serampore, seeing no hope of an auxiliary missionary society, determined to raise and wisely apply to the cause whatever we were able ourselves, esteeming it far more *our duty* to care for our perishing neighbours than the duty of any society or Committee in England. Respecting the success with which God was pleased to bless our endeavours, even in the first five years, the following extract from vol. iii. page 24, of the Periodical Accounts must suffice, as our accounts prior to 1806, were either lost or consumed at the time of the fire. ‘The expenses attending the purchase of large premises at Serampore; building premises at Cutwa, and beginning business there;—the translating and printing expenses also of these large heavy works;—of free schools, &c. added to so large a family; all this God has provided for, comparatively with *a small proportion of help from England*; for our whole expenditure has not been less than £13,000. and we have had from England in money, goods, &c. not more than £5,740. 17s. 6d. during the five years that we have been at Serampore.’ You see then, beloved brethren, that even in the first five years, we ourselves were enabled to apply to the mission in India a sum nearly equal to that which you sent out, in addition to the price of the two first parcels of the premises then purchased, £2,040. 10s.

“Thus far, then, we were enabled to realize our wish. The next six years will exhibit this fact still more clearly. In this period the amount in cash, goods, drafts, &c. of money received from England, stand as follows:—

1805.	Received in the whole,	£1,724
1806.	Ditto	2,634
1807.	Ditto	1,443
1808.	Ditto	739
1809 and 1810.	Ditto	4,680
		<hr/> £11,170 <hr/>

“ Of this sum £5,620. was for the translations; and was, of course, faithfully applied to that object. The remainder was for the Mission, £5,550. sterling, or Sicca Rupees 44,400. It will be proper to show how this sum was expended, which will appear from the following account of money expended for the Society, on account of the other brethren and sisters in India, in which you will perceive that the sums mentioned as expended by each family are much below the lowest sums now expended annually with your approbation; the smallest of which for a brother and sister with one child at present amounts to Sa. Rs. 1680, exclusive of all extraordinary; and the highest (those at Sicca Rupees 220 monthly,) to Sicca Rupees 2680.

1805.	Expenditure of Messrs. Moore, Rowe, Biss, Mardon, Chamberlain, and F. Carey, with their families, S. Rs.	7,200
1806.	Expenditure of the above six brethren, together with that of Messrs. Chater and Robinson, from September,	9,600
	Voyage of brother Biss and family to America,	4,000
1807.	Expenditure of the above seven Missionaries with their families, including voyages to and from Rangoon, journeys to Cutwa, Bootan, &c. &c.	13,220
1808.	Expenditure of eight Missionaries and their families, with that of various journies,	14,622
1809.	Expenditure of the eight Missionaries and their families, with the extra expences at the various stations of Rangoon, Cutwa, Goamalty, Miniary, Sadamahl, and Bankipore; journies, &c.	19,351
1810.	Ditto, ditto	19,067
		<hr/> Sicca Rupees 87,060 <hr/>

Furnished by the Society to the European brethren, (see the preceding paragraph)	44,400
Furnished by us,	42,660

“ From this sketch you can easily see how *your* funds were applied in these six years; and that instead of a shilling of them being spent by us, we, in addition to supporting ourselves and our Anglo-Asiatic and native brethren, and to meeting a variety of expences which still stand on our books, had to furnish a sum toward the support of the other brethren nearly equal to that sent out

from England. . To this time we had added the funds received from the Committee at home to our own. Feeling delicate however at the idea of exercising that control over funds we did not originate and the brethren supported by them, that we felt we had a right to exercise over those we originated ourselves, we now separated the funds received from England from our own, and have ever since kept them totally distinct, applying the former solely to European brethren, and our own to the support of ourselves and our Asiatic brethren, to every extraordinary expense attending the Mission, and to making up all *deficiency* in the in the Society's funds relative to the European brethren.

" From this time the expences of the various European stations, already between two and three thousand pounds annually, continued regularly increasing, till they amounted to nearly four thousand pounds. It would be easy to enter into minute details respecting them: but it will prevent all possibility of mistake if we take the sum sent out to us in the *whole* of the Twelve years, from 1804 to 1816, and compare it with the lowest possible sum spent. This can be done with perfect ease. If you turn to the Periodical Accounts, you will find that *all* the sums mentioned there as collected for the Mission, from 1799 to the last year given in No. xxviii,* (and more than all we presume could not have been sent us in any form,) amount to £46,724. sterling, and that of this somewhat above Twenty-one Thousand pounds have been spent at home, in voyages to India, &c. &c. and somewhat more than *Twenty-four Thousand pounds* sterling sent to us to be applied to the Mission here, from which if we deduct the £5740. sent in the first five years, the sum received from you and expended in the Mission in the last *twelve* has been somewhat more than *Eighteen Thousand pounds*. Now if we estimate the expences of the European brethren with their families, together with their voyages and outfit, their journies, and all other extraordinary expences, at only Two Thousand Seven Hundred pounds annually, for these twelve years past, which is far below the truth, we shall find that above Thirty-two Thousand pounds have been disbursed on their account; and that we have applied to their support, not only all that you have sent out for this purpose, but more than the whole of the Ten Thousand pounds so generously subscribed by the public to repair our loss by the fire. So that our own support, that of all our Asiatic brethren, the purchase of the premises at Serampore, at Cutwa, at Rangoon, at Digah, at Molenvliet; the expense of all repairs and additions at Serampore; the purchase of all the printing stock, (for every item of which we have scrupulously paid you;) of the paper mill, and every thing else

* The greater part of the funds sent us since the publishing of No. xxviii. were we believe in hand at the beginning of the year.

there, have been provided completely independent of you and the funds entrusted to your care."

"There is however another item which ought to be taken into the account. You have had an application made you respecting Widows and Orphans. Now although we have scarcely ever mentioned it to you, we have had to meet the wants of *four* widowed sisters, and to feed, clothe, and educate *thirteen* either fatherless or motherless Missionary children, all of which expense properly belongs to you. Estimate all these then at the rate of only *three* families as already considered, and you will see that this expense, had we not borne it, must have absorbed nearly *one third* of all the funds for missions which you have sent out to India. Do you ask then what sum *we* have applied to the cause in India these last twelve years? On this head we have always felt delicate in speaking, but the funds we have originated in these last twelve years have certainly exceeded Fifty Thousand pounds sterling, from which we have taken for ourselves barely sufficiently for food and clothing. Do you ask respecting things at present? We tell you frankly, that while the sum you have to apply annually on the continent of India amounts to about One Thousand Seven Hundred pounds sterling, and that in the islands to nearly Two Thousand; the sum we have in various ways to apply to the planting of the Gospel in India, of which not a farthing is received from you, amounts to little less than Ten Thousand pounds sterling, a sum greater perhaps than is expended on the continent of India in planting the gospel by all the missionary societies now in existence. Can you doubt then who have the mission in India most at heart? Can it be supposed in the nature of things that it is dearer to any man on earth than to us, who in addition to so many years of labour have originated full two-thirds of the funds expended therein from the beginning?

"But beloved brethren, if these things be so, whence this desire of domination over us, and our funds, and the premises we have originated with so much labor for the sake of the mission in India? What have we done to deserve this either of you or of the public in Britain? On what shadow of a right do you thus claim dominion over us? Let us examine a matter of such importance coolly and thoroughly. By nature Christian brethren have no dominion over each other, and there is nothing against which the Gospel speaks more decidedly. How then can two brethren's engaging to spread this gospel give one a right of dominion over another? It is a duty imperative on both, and not the monopoly of one into which the other must not intrude without becoming his servant for ever. 'But one brother supports another.' Be it so. If Paul receive support from Barnabas, let him be under his direction relative to the work; yet even then if Paul feel rightly, he will not engage therein as a hireling, but as one who deems the work his own, and feels grateful that another brother enables him to devote

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himself more fully thereto, than he could without thus receiving support: nay further, if Barnabas collect this money of other christian brethren, Paul will most cheerfully give him an account of its expenditure and of what he himself does, that Barnabas may shew to all the brethren that their liberality has not been intrusted to him in vain. But when Paul ceases to receive support from Barnabas, even this shadow of dominion vanishes; they are both equal in the work again. Hence though Paul laboured with his hands at Corinth so as to minister to his own wants, and the necessities of those who were with him, did he place the product of his labor at the disposal of the church at Antioch, who had sent him forth? or at the disposal of Peter, or James, or the other Apostles at Jerusalem, to whom the work of planting the gospel was committed by Christ himself? He quietly distributed it as appeared best to himself, without the least fear that by thus supporting his fellow missionaries, he was setting up an *imperium in imperio*. Nor do we read that John, or James, or Peter, ever expressed any anxiety to have the *oneness* of the mission preserved by this being done: they were quite satisfied that *one* gospel and *one* Saviour were preached. In our opinion, indeed, had Peter urged any such claims to domination, Paul would not have given place by subjection, even for an hour, that he might preserve Christian liberty inviolate to all. This we apprehend will easily solve the question; if a brother receive no support from another, how can he be under his dominion? Is it not a principle of the law of nature, that dominion, without power to compel obedience, is completely nugatory? Such a brother may be under obligations to another, for which he ought to be grateful; but in the work of the gospel how can they be but *fellow helpers*, as were James and John, Peter and Paul, Barnabas and Apollos? But by what mysterious spell or charm a Christian brother, who unites with others to spread the gospel, becomes instantly *their property*, so as to give them for ever that right over the product of his labour, which a father never possesses over that of his adult sons, nor in a free country any one over the labour of another, we confess we have yet to learn.—‘But you have given yourselves and all you have up wholly to God.’ What then, beloved brethren; are you God? or his vicegerents on earth, that you claim what is *his*? It is God’s; but in whose hands is the application of it to his cause? We presume in our own, as *we alone are accountable to God* for its due application.—‘But you have placed all at the disposal of the Society’s Committee.’ Never, beloved brethren; never a single farthing.* We have contributed to the cause and the mission in India all we were able *as they have done*; yea a far greater sum

* While we added our funds to those received from home, and included them in one account, *we disposed of the whole*; and it was from a feeling of delicacy on this head that we separated the funds thus differently originated.

than has been sent from England : but at the disposal of a Committee in England we have never placed a farthing. Can you form a shadow of a reason why we should? Are they better able to apply it to the mission in India than we who are on the spot? Why then the repeated request that we would undertake the application of their funds? Who employs agents to do that which he can do far better himself? When did our contributions to the Society appear in their annual accounts? But how came they to be omitted year after year if we did contribute them? The fact is, we never even *told* the Committee what we applied annually to the Mission in India. Some vague idea got abroad after a few years. But in truth after the separation of the two funds, we never sent any account at all to the Committee of the sums applied by ourselves to the Mission, or how they were applied. If a contributor, however, place only a guinea at the disposal of the Committee, he mentions the sum.

“ But beloved brethren, are you aware what would follow were you to account us contributors to *your* funds? You must be well acquainted with the fact, that in all Missionary and Bible Societies *Control originates wholly in Contribution*, and is ever commensurate therewith; control indeed follows contribution, as the shadow the substance. If a man wishes to apply money to missionary purposes, and has neither the leisure nor the opportunity of thus applying it himself, he from year to year intrusts it to another, and impowers him to apply it faithfully in his name and behalf; and the missionary supported thereby, is in the same degree *dependent* on those thus impowered to control the expenditure of these funds. Such and such alone is the foundation of missionary control and missionary dependence. Contribution originates the whole; take this away and it vanishes in a moment. Why was it thought necessary to select members of the Committee from the west of England? from the north? from the midland parts? but because there were contributors there who deemed this their right? Why after this go to Scotland for members? Contributions come from thence, how could they be neglected? Why even to Wales? It was not deemed equitable to neglect even Wales, for its contributions, however small, were not to be despised. And are these who originate two-thirds of the funds excluded from all suffrage? and this by the contributors of the other third? Where is justice then? Where is equity? ‘ But you are Missionaries.’ What then? Do we on that account cease to be men? to be free agents? Are we home-born slaves because we are Missionaries? If these consequences follow, forget for ever that we are Missionaries, and regard us merely as Contributors of Funds. If you claim our funds then, can you deny us the common right of suffrage relative to the Committee who are to manage them? But if this be allowed us, where must the control of the whole Mission centre? In the contributors of one-third of its funds? Let

reason—let the common laws of society speak; if control originates in contribution, would it not centre in India where the greater parts of the funds are raised? Where you then to deem us contributors to *your* funds, would one of your own acts be valid? yea, would you be a Committee at all? By whom appointed? By those who contribute the smaller moiety of the funds of the Mission? But how long have the contributors of the smaller part, possessed a right of conveying a power of control over the whole? And if they possess it, how much more do the contributors of the greater part possess the same? The contributors in England are incapable of conveying a power of control beyond their own funds, as you yourselves have acknowledged by requesting members from Scotland and even from Wales. You must then be a Committee for the control of about one-third of the funds, that is, of the funds distinct from ours, or no Committee at all?—Were you to say, ‘You formerly placed your funds at the disposal of Fuller, Sutcliff and Ryland; we should reply, that this is not fact, and that it would be nothing to the purpose if it were. It is a fact that the contributors in England did with the utmost cheerfulness place their funds at the disposal of these great and excellent men. But did you succeed thereto without a new and personal election? Do not the contributors in England resume their power every year? Did their electing you to control the funds last year, give you a right over them this year? Have not the contributors in India then the same right? Had we elected these excellent men to the management of our funds in all our concerns, still would it follow that we have elected you? Beloved brethren, do not be displeased: it must be evident to yourselves, that we have never committed to you the management of the funds originated by us. It is not from a spirit of trifling, that we mention this; it is sometimes necessary to recur to the first principles of righteousness. What does *mere number* avail relative to contribution or control? If all the funds in Britain were originated by *three* individuals, who like us possessing leisure and opportunity, preferred managing these funds themselves for the good of the cause, to delegating this power to a Committee, would they not act by a *right superior* to that by which their delegates must have acted? Of the *fitness* of those who originate funds to manage them to advantage, we would say nothing; we know our own unfitness beyond any one else. But one fact we may mention with thankfulness; in the management of the various Translations, of Schools, and of Missionary Stations for so great a number of years, we have never had occasion to make a speech to each other of three minutes length.

“While however in strict justice your existence as a Committee legally appointed, is suspended on your being a body independent of us, and on our being of course equally independent of you, we cannot but feel that a degree of domination has been attempted towards us, that threatens all the enjoyments of private life, and

the destruction of all our means of public usefulness. We cannot believe that this, in its consequences, was ever in your contemplation; but these are not on that account the less certain, nor is it therefore the less necessary that the possibility of their occurring should be instantly and effectually prevented. The power claimed by you, (we are persuaded unwittingly,) is a power that scarcely any human being has over another; it involves a power over our callings, by which we originate funds,—over our domestic comfort,—over the support of our numerous families, and even over our continuance in the very dwellings in which we reside, though the product of our own labour.—This attempt is made too when our eyes are becoming dim, and our natural force abating, in return for our having, in addition to missionary labours that have known no bounds but our natural strength, originated the greater part of the funds expended in India from the beginning. Why, beloved brethren, claim the power of sending at pleasure into our family and our little committee, without our request or consent, *Coadjutors* who must share our most important counsels, though it be to the complete annihilation of our domestic peace and our public usefulness? You might with far greater safety claim the power of sending us without our request or consent, partners for life, and insist on our marrying them whatever were our own feelings. Wives are by the law of God and man commanded to be in subjection to their own husbands; but what would follow were we even to hint such an idea to authorized co-adjutors sent out by you? Do you plead your superior ability in selection as the ground of this invasion of natural right? Ah! brethren, we see more of a young brother sent out to us with your commission in his pocket in six months, then you would see in six years. But those coadjutors, *whatever they may be*, must share all our counsels,—must unite in the labours of our callings,—must be left after our decease to nourish our widows and orphans, or turn them out on the charity of the public, as shall seem good in their eyes. Surely brethren, such a power as this over others ought not to be lodged in the hands of any body of men on earth.

“ But what shall we say to the request made us to put into the hands of a majority of trustees in England the premises on which we reside? The spirit of this request it is impossible not to perceive, and we have been kept from withdrawing at once to other premises where we could have conducted all our business in perfect security, almost wholly by the view of the ruinous consequences of such a step to *you* and the cause at home. What, and are brethren who, without the least intimation from their colleagues in England, realized these premises by their own labour, and barring their own children from them, devoted them for ever to the mission at Serampore, unworthy of being intrusted with them? Is it unsafe to leave premises of the cost price of *Four thousand pounds*, in the hands of persons intrusted by the public

in India with a sum far exceeding that amount *annually*, and who themselves add annually thereto a still greater sum? To wave the injustice of it, where could be the *delicacy* of a new Committee's saying to those who have for so many years furnished the greater part of the funds expended in the Mission; 'It is no longer safe to intrust *you* with four thousand pounds' worth of property; give it up to us?' Or of compelling us to ask why one depository of funds is less worthy of trust than another? --Reflect, "beloved brethren, on the *import* of this request. Are we then no longer worthy of being intrusted with property of the cost price of Four Thousand pounds? Then the cause in India is *completely ruined*, which depends so much on the disinterestedness of the persons thus suspected.—Think of its *effect* on the minds of others. Had you admitted into your own bosoms so ungenerous a thought, why *destroy our character* in India by proclaiming to the public here, who intrust us in our individual names with more of their liberality than they place at the disposal of any one Society in India, 'You may do as you like; as for us, we are unwilling to trust them any longer with property of the cost price of Four Thousand pounds, though originated by themselves for the mission in India.'

"But why this *unkind* suspicion? Is it for the sake of our families, think you, that we are thus about to recal our own gift to the Redeemer's cause? How then came we wholly to neglect them to this moment, when in our own labour we so amply possess the means of providing for them? And if we are now so degenerated, why after neglecting them wholly for so many years, did we content ourselves with setting apart a *tenth* of our labour as a present supply for destitute relatives, and a future provision for our widows and orphans? At *forty-eight*, the age of the youngest of us, are we certain we shall live to see this produce enough for one of our orphans? Why then did we not set apart half for a certain time, or devote the whole of our labour to this object for *two years* after having neglected them the preceding eighteen?—How *childish*, as well as unkind! If we wish to secure premises for our own children, why not with *ten months'* product of our labour, a sum fully sufficient, purchase *other* premises which are for sale around us: and retiring to them, serve God and his cause there while we live, and leave our children to pursue the same course on them as *their own* after our death? Can we not devote our labour in whatever way duty may call? and is it not our duty to 'care for our own' children, as well as for the cause of God?

"And can this request arise from a wish to secure us completely within your own power, while you deem us trust-worthy? Ah! beloved brethren! what have we done to deserve this? Have we ever coveted power over your funds, or your missionaries, when we might have held it with the full approbation of your excellent predecessors? Have we not laboured agreeably to the spirit of the gospel to secure independence to every little church—to every

station—to every individual brother? Do you know *what you ask* when you desire us to suspend our possession of these premises on the will of a majority of Trustees in England. Do you forget that we are *occupants*? and that the moment we comply with your request we put an end to our own peace! But would wisdom—would regard for planting the Gospel in India, in which we are interested beyond almost any men on earth, warrant our suspending, we do not say the support of our families, but the conducting of those callings on which depends so much of the support of the mission in India, on the will of persons in England? With such an amazing weight of labour and care upon us, we could not think of living in such a state of cruel uncertainty respecting our very dwellings. We cannot with our pressure, add thereto the distress of a *precarious* dwelling. We may contract debts, we may make engagements for the cause of God—and the next ship that arrives may put it completely out of our power to fulfil them by bringing an order from the Trustees either to receive coadjutors with whom we can never unite, or, leaving them the premises, to go with our families and seek a place where we may, whereon to begin anew in life when ready to drop into the grave. This *may* not be the case if we constantly *please* the new Committee; but who can be certain of this? What have we already done to displease them? But beloved brethren, before we could degrade our minds to this state of *man-pleasing*, we should abandon the premises for ever; we should beg from door to door for money to purchase more were our own labour insufficient; we should do every thing—but abandon the mission and the cause of God.

“But must we be reduced to the cruel alternative of living in this state of dependence; or of loading the Society and the denomination with infamy that might sink it for ever in India—in America, that land of liberty—in Scotland, yea even in England itself, by removing from premises realized for the Mission in India by ourselves? Why should we? Can it be *right* for you, chosen by those who contribute the smaller part of the funds, to *demand* from Trustees contributing the greater part, the surrender of property never originated either by you or your constituents,—and never even *intentionally* placed at your disposal? property *originated by these Trustees*, with the express view of its being devoted to the mission at Serampore, and with that view barred for ever from their godless children? ‘Their godless children;’ for neither religion nor reason requires it to be barred from those who desire to walk in the same steps with their parents in supporting the mission and the cause of God in India. Can you desire us to bear false witness against ourselves by declaring to the world that we *judge ourselves* no longer worthy of being intrusted with property of the cost price of Four Thousand pounds? Would Fuller and Sutcliff and Ryland, have acted thus towards us? Would a multitude of others, on whose names we dwell with inexpressible

affection? Surely not: before they could have done this, they must have ceased to love for the truth's sake, men so long dear to them. Be assured, brethren, *we shall never do this*; premises that *we* originated wholly with a view to the mission at Serampore, we shall never by any deed of trust place at the disposal of any Committee in England, nor suffer any one on earth beside ourselves to interfere with in the least degree. Did we originate them with the view of ultimately giving them to the Mission? To what part of it pray, but to the Mission here? We might ask, indeed, where is the Mission? Is it in England merely? Is it supported from England alone? Surely Sixteen Mission Stations and Eighteen European and Asiatic Brethren supported and superintended without the least assistance from home, must form *part* of the mission; at least if they do not, we cannot see how Six Stations and Eleven European and Asiatic brethren, the full number supported by your funds, (three supporting themselves,) can be said to constitute the *whole* of the Mission in India. Brethren, judge not according to the appearance, but judge righteous judgment.

"It was wholly with a view to propagating the Gospel in India that we purchased the premises and attached them for ever to the mission at Serampore. Donors must be the best interpreters of their own intentions: now respecting the greater part of them, ~~these~~ last purchased, we have never yet publicly declared our minds, and in connecting the name of the Society with the rest, nothing was farther from our expectation than that any Committee would ever attempt to claim them; we confess indeed that nothing appears to us more ungenerous. That they were never actually placed at the disposal of any Committee sufficiently appears from our being asked to do it now: and after carefully weighing the tenor, the propriety, the consequences of the request, we feel it our duty expressly to declare our ideas respecting *the whole of the premises*, to which before we never felt ourselves called. 'We consider the whole of those premises as originated solely with a view to the Mission at Serampore for the sake of propagating the Gospel in India; and for applying them to this object, (to secure which the Society itself was formed,) we consider ourselves Trustees. Further as *Trustees who have originated them*, we consider ourselves as having an absolute and exclusive right to apply them to this part of the mission in any way we prefer; and to appoint those who shall afterwards reside on them, conveying to them as our successors the same power we possess ourselves, the exclusive right of choosing their coadjutors and successors, with a view to the propagation of the Gospel in India, completely and entirely excluding the interference of any other person either in Europe or India.' Such then are our decided intentions relative to the premises at Serampore as pertaining to the Mission in India. In thus choosing successors we shall confine ourselves to no country, but from those sent out by you, from India, or America, or Scotland,

or England; select such as shall appear to possess a kindred spirit with ourselves, with no other restriction than that they love the Mission to the heathen, and be of the same faith and order with ourselves. To these ideas we beg you will give the utmost publicity.

"On this head, while convinced that no one on earth has the least right to interfere beside ourselves, we are still persuaded that were we to appeal to your constituents in England, every considerate and upright man would reply, 'Brethren, had these premises been originated by *some stranger* and given to the Mission at Serampore, by whom could they have been so properly possessed as by the missionaries there who have so long borne the heat and burden of the day. Had they been originated wholly by *our funds*, we could not have applied them more effectually to the cause than by placing them in your hands, and in the hands of those you yourselves may choose to associate with you in the great work wherein you are engaged. But, brethren, in this matter we cannot say either good or bad. Have our funds originated these premises? have you not originated them yourselves, with both the weight of care and the greatest part of the weight of expense attending the mission in India lying upon you? Does not common equity say to whom they belong, when after originating them yourselves, your donations to the mission would have repurchased them so many times? God forbid that we should trample on all the laws of generosity and equity, and attempt to take advantage of any expression dictated by your devotedness to the cause, to defraud you of the fruit of your own labours? How should we then lift up our heads among our Christian brethren of other denominations? With what face could we ever entreat others hereafter to follow your example? Possess in peace for ever, brethren beloved for your works' sake, premises so justly yours, and which you wish to possess only with the hope of originating on them year by year, as a donation to the mission, *a sum equal to their cost price*; and selecting from any of the tribes of our spiritual Israel, as your coadjutors and successors, men like-minded with yourselves, train them up in the same spirit, that there may not be lacking those who shall support the cause in India till it be too firmly rooted to need support any farther.' Such we are bound to believe respecting our beloved brethren in England, are their genuine feelings towards us, were we to appeal to them.

"Nor, beloved brethren, can we believe, whatever they were before, that even *your* ideas will be greatly different from these, when you have thoroughly considered this declaration, and all its probable consequences to us and to the whole mission in India. Fear not that these premises will ever become the *private* property of any one of us. We have already rendered them unalienable from the Serampore mission; and if what we have done will not fully effect this, we will execute a new deed for this purpose. For

these premises indeed to be alienated from the great object of propagating the gospel in India, and to become the private property of *any one of our families*, we should esteem one of the greatest misfortunes of our lives. But we cannot suffer them to become a chain about our necks to hold us in bondage to any man on earth. Beloved brethren, *we must be FREE*, in our funds, our dwellings, our choice of coadjutors; we were free-born: grant us this boon, if it be a boon; let us be only the *servants of God*. We feel it impossible to persevere in originating funds for the mission on premises to which any committee or missionary brethren whatever, have the most distant claim. Nor can we view this as unimportant to the welfare of the whole mission. Had this declaration been made years ago, it is impossible for us to say how much sin would have been prevented thereby;—and we are convinced that if any thing will extinguish evils of the worst kind that can exist in the minds of Christian brethren, evils with which we have had to conflict year after year in distress of mind known only to God our refuge;—if there be any thing that can secure to the Mission in India, peace and love, oneness of soul in the work, with all its concomitants, it is this declaration and its probable consequences. Nor can we but think that now you see the case simply as it stands, common equity will whisper within, ‘Before we claim these premises as *ours*, let us repay to the funds of these poor men, what *they* have paid in purchasing the premises, the still greater sums they have expended in improving them, and the many thousands they have expended in the support of our missionaries with their widows and orphans,—or at least the Ten Thousand pounds so generously subscribed to repair their loss by fire, every farthing of which they expended on our missionaries, repairing their own loss as they were able.’

“We now close this letter written in so much grief of soul. That we do not place our funds at your disposal, arises from no want of love or respect; we never placed them at the disposal of your excellent predecessors. Nothing could be more preposterous than that contributors who, on the spot, surrounded with every advantage, live for the very purpose of applying funds, should delegate this power to a Committee in England. Control over missionary funds, beloved brethren, is a sacred thing; not to be made the object of vain contention, but to be administered in the fear of God. They are the offspring of faith and love, and if administered wisely, they may prove the means of enlarging the church of God to an incalculable degree. No one, however, can be naturally supposed to feel so deeply interested in the wise administration of funds as those who originate them; of your funds as yourselves, to whom the public have entrusted them; and of ours as ourselves, since those applied to missions in India are the fruit of our own labour. What then is the full amount of this letter? ‘That every man has a *right* to apply to the cause of God

the funds he originates, a right which he may *delegate*, but of which he can never *divest himself*; and that relative to the funds originated by us, to our dwellings, and to all the concerns of our family committee, you and we are *for ever* as distinct and as free from dependence on each other, as were Fuller and Ryland in their dwellings and the management of their family concerns; or, if you will, as are the Parent Society in London and the Bible Society in Calcutta respecting their funds and their committee: The *name* of an auxiliary society we desire not; but whether we have not performed the *work* of one in originating funds and directing their application to the mission, we leave you to judge; and the distress we have undergone for years in having the work of one to do without exercising the power, is known only to ourselves, and to our Almighty Friend. But are we not one in *aim*, in *design*; nay of *one soul* in the glorious work? Let our beloved Ryland answer by recalling to mind that glorious oneness of soul with Fuller and Sutcliff, in which the foundation of the mission was laid, while in family and dwelling they were distinct and independent. Let us remain united in this work as were the first and great promulgators of the gospel, Peter, and Paul, and James, and John; and as are two sister churches at home animated and led by the spirit of Christ. Few mistakes are more egregious than that which deems *unity of control* respecting funds, essential to the oneness of the mission. If it were so, the mission has never been *one*, for it has been thus supported from two sources even from the beginning. Gospel unity does not consist in the finances of all being under the *same control*; but in *oneness of heart* in the work, which an attempt to secure unity of control respecting funds may completely destroy. Nothing could be more completely wanting than unity of control respecting funds in the beginning of the Gospel; but the *oneness of heart and design* enjoyed, in a few years spread the gospel throughout the then known world. The present number of Bible Societies furnishes another illustrious proof of the truth of this fact: from a multitude of different sources, controlled independently of each other, do the funds arise which supply this mighty stream of benevolence and love: but the Societies are *one in their design*; and their operation are even condensed annually into one volume. Had the Parent-Society however aimed at unity of control respecting funds, which is only another name for universal domination, (the *one* being ever *yourself*;) where it now has a hundred auxiliary branches, it would scarcely have had *ten*. There are now a hundred and forty bible societies in America; but had universal control over funds been urged, would fourteen have been formed? One or two attempts on the part of the parent-society to secure unity of control over the funds, would have put every man on his guard: men would have said, 'Let us distribute as many bibles *privately* as we can; but let us not *unite*: if we do, the Committee in London will claim

a right to all we contribute, and even to the building we may erect or purchase for our meetings.' Unity of control indeed respecting funds originated five thousand miles apart, must be domination on one side or the other, unless the controlling parties are endued with omniscience and omnipresence to enable them monthly and daily to consult with each other.

"*It is love that unites.* What but the strongest love has made us continually enter into your cares, while we have been scarcely able to bear up under the weight of our own? What but this has made us labour to collect *for you* from our Asiatic as well as European brethren every degree of intelligence; to set the cause before the public in England in the clearest and strongest light? to care for the faithful and wise expenditure of your funds?—and to help you to the utmost in every way we have been able? And shall we love you less when we cease to *fear* you? it is impossible; fear hath torment, and tends to destroy love. In every thing that can advance the cause of God in India we are with you as *brethren* and *fellows-helpers*, even to live and to die with you, though not in any other character, even for an hour. Nor can any thing interrupt our most cordial and effectual co-operation,—but your refusing our *co-operation* unless we will become your dependants and vassals: but of thus sinning against all the laws of equity and love, we are sure you are incapable, now things are fully laid before you. Nothing, beloved brethren, has ever caused us distress like this letter of yours; nothing ever so strongly threatened the complete destruction of the Mission; we do not mean by separating you and us for ever, this would have been a small thing, as both you and we should still have forwarded the same cause to the utmost of our power. The destruction threatened was that of tearing up by the roots the mission in India. It found us preparing for you a review of the mission; but after this letter from our brethren we had no more spirit to proceed. We found that by thus disinterestedly *uniting* to originate premises and funds, for the cause of God, we had delivered ourselves overbound as sheep to the slaughter, to we scarcely knew whom. The spirit of the oldest among us began to break: it had borne up against every thing from enemies; but this from *brethren*, it seemed unable to sustain. For a moment the cause appeared hopeless, borne down thus and overwhelmed by its *friends*, hitherto the centre of all our affections next to God himself. Union, which as the means had originated all things at Serampore, appeared vain and even dangerous, and it was on the point of being dissolved for ever, and all our unfinished labours were about to cease; had not the God of mercy and righteousness enabled us to roll our weighty burdens on him, and to discern the course by which alone the whole mission could be saved from impending ruin. We *mourn*, beloved brethren, that such a letter as this should have

been requisite, and have written with feelings of grief and anguish never before experienced. We cannot forget how we have laboured for you in every way—sinking our own names entirely that the advantage might accrue to you. Have we committed an offence in thus abasing ourselves that ye might be exalted, that we should receive such a recompense? We entreat you, beloved brethren, for love's sake, to lay aside this spirit for ever. The attempt repeated may destroy that love which has so long existed between us; while the solid rock does not more firmly resist the wave, than we shall resist every attempt at interference with our funds, our union, and the premises originated by us for the mission at Serampore.

Finally, beloved brethren, *we live for the sake of planting the Gospel in India*. The work is dearer to us than life, and never to be abandoned but with life itself. In your endeavours to promote this object, you may be certain of finding us for ever with you, to the utmost extent of our power; as may every friend of God and man, by whatever name or denomination he be known. Seek then to enlarge yourselves on every side; for Bengal and the parts adjacent we will do all we are able. Care, then, for the enlargement of the mission in places more remote from us, in which we will assist you to the utmost with our advice and influence. Above all, beloved brethren, seek to send out men who shall care for the souls of the heathen; who shall be superior to the love of ease, of wealth, of domination;—whose highest joy it shall be to make known the unsearchable riches of Christ to the perishing multitudes of heathen around them. Unless this be done, the cause will die, at least in our denomination, if God be not pleased to save it by the despised brethren raised up in this country. What shall we add more? Beloved brethren, be perfect, be of one mind, conduct your affairs in the spirit of humility, wisdom, and love; and the God of love and peace will be with you.

We are, beloved brethren,

Your afflicted, but still most affectionate brethren,

WM. CAREY.
J. MARSHMAN.
W. WARD.

“ P. S. Since this was written, we have executed an instrument according to the Danish law, and had it recorded in the European Court of Judicature here, by which the premises are secured to the cause of God for ever; and our children, heirs, and assigns, irrevocably cut off from any claim thereon. The instrument is as follows:

“ EXPLANATORY DECLARATION.

“ This Explanatory Declaration, made at the Mission House at Serampore, in Bengal, the twenty-sixth day of September, in the

year of our Lord one thousand eight hundred and seventeen, is intended and drawn out to express and ascertain the following things :

“Whereas in the Title Deeds or Indentures bearing date the 8th day of February, 1800, and published in the Court of Judicature at Serampore, the 17th day of the same month—those bearing date the 12th day of October, 1801, published in the said Court the 6th April, 1802—and that bearing date the 22nd May, 1805, and published in the said Court, the 27th day of the said month, certain premises are said to be purchased by William Carey, Joshua Marshman, and William Ward, all residing in Serampore, in trust for the Baptist Missionary Society, instituted for the Propagation of the Gospel among the Heathen : we, whose names are hereunto affixed, being the Trustees who purchased and paid for the same, wishing, as we purchased these premises solely with the view of their being for ever applied and devoted to the propagation of the Gospel in India, to obviate any dispute or contest respecting this property which may arise hereafter, do make this solemn declaration of our meaning, will, design, and intention respecting the said premises. That is to say, that the said premises shall be for ever attached to the Baptist Mission at Serampore, and be for ever held in trust by William Carey, Joshua Marshman, and William Ward, and such persons, and such only, as they shall hereafter appoint or associate with themselves in the Trust, IN TRUST for propagating the Gospel in India, agreeably to the original design and institution of the said Baptist Missionary Society, and that the rents, dues, net proceeds, and revenues arising from the said premises, shall be for ever applied to this object, and to no other whatever, at the will and under the exclusive direction of the said William Carey, Joshua Marshman, and William Ward, and their successors, lawfully appointed by them to the Trust.

“And they further hereby declare, that it is their will, design, meaning and intention, that no other person or persons in England or in India belonging to the said Baptist Missionary Society for propagating the Gospel among the Heathen, shall have the least right or title to the property or the administration of the said premises, unless lawfully appointed thereto by them as Trustees for that purpose.

“And for the more effectual securing of these premises to the Mission at Serampore for the sake of propagating the Gospel in India, we do hereby declare it as our will, design, meaning, and intention, that no one of our Children, or of the Children of any other Trustees named or hereafter to be named, or our or their heirs, assigns, or executors, shall have the least right or title to the said premises, or to the administration of them, unless they shall be lawfully appointed thereto as Trustees by us the said Wil-

William Carey, Joshua Marshman, William Ward, or such Trustees as we may hereafter appoint.

“ Given in the presence of Sören Nicholay Agri, Acting Notary Public at this place, to be published in the European Court of Judicature at Serampore, in both the English and Danish languages, and to be affixed to the said Title Deeds under our hands and seals the day and year first above written.

(Signed) W. CAREY, (L. S.)
J. MARSHMAN, (L. S.)
W. WARD, (L. S.)

“ I, Sören Nicholay Agri, Acting Notary Public by proper authority duly admitted, residing and practising in the Town of Fredericksnagore, or Serampore, in the province of Bengal in India —Do hereby certify and attest unto all whom it may concern, that I, on this 26th day of September, in the year of our Lord 1817, have repaired to the Mission house at this place, when and where the Reverend William Carey, Joshua Marshman, and William Ward, at their request, in my presence, have signed and sealed the above Declaration with their hands and seal, where no stamps are in use. In Witness whereof I have hereunto set my hand and affixed my Notarial Seal.

(L. S.) Done and passed at the place aforesaid, the day and year first above written,

(N.) (Signed) S. N. AGRI, *Act. Not. Pub.*
As Notarial Witness, THOMAS DENTON.

Translation.

“ Read and published within the European Court of Judicature at Fredericksnagore, or Serampore, Monday, the 29th of September, 1817.

(Signed) O. L. BIE, *Act. Judge.*
S. N. AGRI, *Recorder.*

“ That this Declaration is verbatim entered into the Protocol for Title Deeds and Mortgage Bonds at Fredericksnagore, Letr. D. page 36, &c. and in proper mode remarked by each Letter of Claim concerning said property in said Protocol, is hereby officially ascertained.

(Signed) S. N. AGRI, *Recorder.*

Date as above.

“ That the above copy is a true one from the original laid before me, as well as the Translation above from the Danish Language are hereby certified under my hand and seal.

(Signed) S. N. AGRI, *Act. Not. Pub.*”

C. (page 24.)

Reply of the Birmingham Committee to the Serampore Brethren.

"VERY DEAR BRETHREN, London, June 26, 1818.

"Being met here, as usual at this season of the year, we have had to consider, among other points, the application which Mr. W. Pearce has made us for permission to join your Society.

"This involves a question which we did not expect ever to have come before us, but as it has, we proceed to give you our sentiments with the utmost frankness; beseeching you, dear brethren, by the meekness and gentleness of Christ, that you will not impute to us any hostile feeling—that you will put the most candid construction upon any thing we may say, and believe that we are actuated most powerfully by a regard to your welfare and happiness, as well as to the prosperity and honour of the Mission at large.

"Let us dispassionately review the state of the case. During the life-time of dear brother Fuller, little was known about the internal state of the Mission. Under the divine blessing it had arisen to a great degree of prosperity, and it seemed to be universally taken for granted, that all its concerns were managed in the best possible way. On his decease it followed as an inevitable consequence, that the direction became somewhat more extended—the responsibility, which had hitherto centered almost entirely in one individual, devolved on the whole Committee, and it was perceived that there were several points of importance, on which the public had a right to demand, and we ought to be prepared to furnish, a full and explicit statement.

"Among these points a principal one was, the mode of securing the premises and property at Serampore—and to this subject our attention was forcibly directed by your letter of March 11, 1816, addressed by Mr. Ward to Mr. Burls. This communication, containing the outlines of a plan for this very end, and arising from your anxious solicitude that no mis-appropriation of the premises in question should take place, was attentively considered at Birmingham in the October following; but as you gave us reason to expect a more digested plan would soon be forwarded, no resolutions were then passed, or any definite steps taken.

"At this meeting, however, it was agreed, with a view to facilitate the business of the society, that the management of its concerns should be entrusted to a Sub-committee, who might assemble without much inconvenience or expence, two or three times in the course of the year, and report their proceedings to the General

Committee at the annual meeting. This Sub-committee first met at Oxford, January 1, 1817, and as no further communication from yourselves had then been received, the question was taken into consideration, as far as we were able to do so from the documents before us. Then it was that those Resolutions were passed, the spirit and tenor of which you appear to us, dear brethren, to have most unhappily misconceived.

"This we learn from your printed letter of September 26, 1817, addressed to the Sub-committee, and also from a letter from our highly esteemed brother Carey to Dr. Ryland, written soon after.

"As far as we understand from these documents, your alarm and distress have been occasioned by two things: our requesting you to take upon you the direction of the native brethren, on *behalf of the Society*, and your nominating certain individuals in this country to be united with yourselves as Trustees, for the purpose of securing the premises and property at Serampore to the uses of the Society.

"These proposals appear instantly to have produced the most lively apprehensions, and to have satisfied you that the Committee had simultaneously imbibed a spirit of *domination* and *oppression*,—had resolved to seize for themselves the direction of your counsels, the appropriation of your funds, the possession of your premises. And this idea predominated to such a degree, that, without requiring a single explanation, or addressing a single remonstrance—forgetting that we were still waiting for the matured plan of arrangement, promised in March 1816—you instantly decide on the course to be taken, and hasten to the adoption of a measure whereby you become virtually separated from the Society, accompanying this step, at the same time, by assurances, reiterated again and again, that to this resolution you shall immoveably adhere. In conformity herewith, we perceive that in your correspondence with Mr. Pearce, you speak of yourselves as a body, totally distinct from, and independent of us in all respects, and have urged him to solicit permission to give up his connexion with us, and unite himself with you.

"Such, then, is the present state of affairs between us. The question respecting Mr. Pearce is, in truth, of itself a matter of little weight, but the point involved in it, namely, your separation from us, and forming yourselves into a distinct and independent Society, is a point of such paramount importance, and pregnant, in our apprehensions at least, with such serious consequences to us, to you, and to the cause of religion generally throughout the world, that we wish to pause, and in the most calm and serious manner we are able, and as in the sight of Him by whom actions are weighed, to give the deepest consideration we can to the subject.

"Hitherto we have been *one*, in the fair, open, legitimate sense

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of the word, not merely as Christian brethren, feeling the same concern for souls, and engaged in similar pursuits,—you are thus one with every Missionary Society in existence—but as one society, part in Asia and part in Europe, combined together in the most sacred and endearing of all ties, for the prosecution of missionary objects to the utmost possible extent. This union is a matter of public notoriety throughout the world, both to the friends and enemies of religion. If, then, it must be dissolved, the inquiry will naturally be urged from every quarter, ‘*Why* is this? What has occasioned the disruption of that union which has subsisted so long?’

“And here, dear brethren, you must permit us, in justice to ourselves, solemnly and distinctly to declare that, as far as we know our own hearts, we have in no degree been influenced by that spirit of *domination* which you have ascribed to us. We *love* you as brethren, and it is in our hearts to live and die with you; but we have never aimed or desired to exercise authority or control over you. Had such an imputation been cast upon us by an enemy, we should have regarded it as an artifice of Satan to disunite us, but we should cheerfully have referred him to yourselves for a refutation. Judge, then, of our grief and mortification at perceiving this charge brought against us *by you*, in the most direct and unqualified terms. Conscious that it does not attach to us, and perfectly assured that we should be acquitted by the public at large (should the question ever come before them, which on all accounts we hope it never will,) we should feel no little perplexity in what manner to announce the fact of your secession from us.

“To us, we acknowledge, the union hitherto subsisting has been a source of so much pleasure, that it would be a considerable sacrifice to our personal feelings to resign the connexion. And although we do not discover a single expression of regret on this account in either of your letters, we cannot believe that you would be wholly strangers to the sentiment. Still there may be reasons which would justify such a step, and render necessary the sacrifice it would involve. Such, however, do not appear to exist in the case before us; on the contrary, we think we see cogent reasons against a separation. Bear with us if we add, these are principally suggested by a lively and affectionate regard for your reputation.

“You are aware, that the *universal* impression is, that the premises at Serampore, with all the property they contain, belong to the Society, and that you hold them *as a part of the Society*, and as Trustees for the whole. This idea has been so expressly and repeatedly recognized all along in our Periodical Accounts, that any attempts to invalidate it would diffuse universal *alarm* and *suspicion*. At the eventful period of the renewal of the East India Company’s charter, this statement was formally made to the government of this country, by brethren Fuller, Sutcliff, and others;

they felt the force of the argument then employed, that 'British property was entitled to British protection.' On this ground we were successful in urging that petitions might be poured in from all parts of the country; and this enabled Mr. Wilberforce to make an appeal to the House of Commons on your behalf, which had the effect of an electric shock among the members. Coupling these incontestable facts with the known jealousy of the East India Company, respecting the acquisition of property by any but their own servants, we are ready to conceive that the question of your continuance in India was determined by the view then presented of your disinterested conduct in connexion with our Society. Under the same impression, the public came forward so generously to repair the loss occasioned by the fire, relying that the sum thus liberally contributed would be devoted to the specific purpose for which it was subscribed. Whatever *we* might think of the detailed statements of monies received and expended with which you have furnished us, and however satisfied *we* might be of your perfect disinterestedness in the whole affair, we feel persuaded that, were the Christian public in Great Britain to be told that '*not a pice of property belonged to the Society at Serampore,*' it would create universal consternation. Really, dear brethren, we have not the hardihood to make such a statement; and we intreat and implore you, by every serious and tender consideration, to weigh well the consequences ere you permit such an idea to go abroad through any other channel.

" Every one must be aware, that the interest of the Society in the property is merely *nominal*. But how, beloved brethren, could you possibly suppose that the recognition of that interest would be immediately followed by your expulsion from the premises, or by a forcible quartering upon you individuals whom you might not approve? You surely might have known, that a *majority* of Trustees are not competent to act in such a way; but that there must be a concurrence of *the whole*. In making the proposition, we thought that we were acting in conformity with your own wishes, and that *your* object, as well as ours, was so to secure the premises, as that the important operations in which you are engaged may be carried on to the best advantage. In this, we fondly hoped to have proceeded hand and heart with you for years to come, as we have in years that are past. And so dear is this expectation to our hearts, that we shall not resign it till we are compelled to do so.

" We have been ready to fear at times, dear brethren, that *too much* has been said in commendation of your disinterested conduct in devoting your all to the cause of God. It is this, especially, which has fixed the eyes of the Christian world upon you. Other Missionaries may have been more successful in making converts from among the heathen: but *this* has ever been the pre-eminent jewel in *your* crown. But, after having been thus

applauded for your generosity in resigning all claim to the property in question, except as a constituent part of the Society, *do you* actually intend to resume your gift, and dispose of it intirely according to your own pleasure?

"As yet, we are altogether uncertain as to what you consider as included under the head of property to which the Society has no claim. Besides the premises and large property at Serampore, you speak of premises at Cutwa, at Digah, at Molenvliet. &c. These stand precisely in the same predicament, it should appear, as the premises at Serampore; but are we to understand that the Society has no right to any of them?

"Believe us, dear brethren, we do not make these remarks and inquiries from any wish to exercise control over you, or from any puerile desire to retain premises because of their real or imaginary value. As far as we ourselves are concerned, we have that confidence in your wisdom and faithfulness, that we would willingly resign every thing to your sole, distinct, and undivided management. But we are extremely anxious that you should be aware of the light in which such a procedure will be viewed in this country, in order to estimate for yourselves the consequences which probably may follow.

"Suppose, for the sake of illustration, that the premises and property had been lodged in the hands of an indifferent party, and you had retained the deeds, in which you were named and described as Trustees for the Society,—could you, brethren, have cancelled those deeds, and replaced them by such an one as you have transmitted us a copy of, transferring all right of disposal to yourselves, and completely excluding the interference of that very Society for which you had previously declared yourselves Trustees? Would the holder consider himself authorised to resign the premises to you on the authority of such a deed? Surely the idea is too absurd to require reflection. But, then, does the circumstance of your residence and occupation invest you with any rights beyond those which you would possess, if you were non-resident? We cannot perceive that it does; the gift has been made, nor can it be resumed, without the concurrence of the party to whom it has been made.

"You speak, brethren, of the *Baptist Mission at Serampore*: but when did this Society, as a distinct body, commence its operations? Where are its records? If you are Trustees on *its* behalf, to whom are you or your successors accountable?

"While we have relied on your candour, dear brethren, in making these observations, it is not for the sake of giving vent to feelings of disappointment, much less of irritation. Our principal object is, to induce you coolly and deliberately to review the matter among yourselves, with whatever assistance may be afforded you by this letter, and some others which have preceded it (that from brother Dyer to Dr. Marshman we have seen and approve).

If after all you still think it better we should in future constitute two distinct Societies, favour us with a candid and affectionate statement of your views, and we will concur with you in devising the best means of bringing about so important an alteration. If we must set an example of separation to all other Missionary Societies, let us do it in peace and love, and so, if possible, as not to inflict any lasting injury on that cause which is dear to us all.

“ We say, *if possible*, because we have every reason to believe that a separation will most materially abridge our resources. It may probably occasion our extinction as a Society, which would be a painful thought, while all others, the Moravians excepted, are increasing in extent and influence year by year. This, however, will much depend on the ideas formed respecting the causes and propriety of the measure. Consider then, beloved brethren, that the cause is in your hands—remember that the eyes of all the Churches in the world are fixed upon you—realize the power, malice, and cunning of the prince of this world, who rejoices to create strife amongst the servants of Christ; divest your minds, we earnestly beseech you, of those unfavourable ideas which you have entertained of our sentiments—regard us still as of one heart and one mind with yourselves, and communicate to us, as early as possible, the result of your deliberations.

Be assured we are still,

Your very affectionate brethren.”

(Signed, I believe, by all present.)

D. (page 31.)

From the Rev. John Dyer to the Rev. Dr. Ryland.

“ MY DEAR BROTHER,

Reading, Nov. 2, 1818,

“ After mature deliberation on the proposal made at the last annual meeting of our Missionary Society, *viz.* that I would, in the capacity of Secretary, devote myself wholly to its service, I have thought it to be my duty to accept the appointment. I have accordingly signified to the Church in this place, that my pastoral connexion with them will cease at the expiration of the present year, from which time I shall consider myself as engaged to the Society on the terms proposed by the Committee assembled at Bristol, on the 25th September last.

"I have been induced to adopt this resolution (important not only to the Society, but in a high degree to myself and my numerous family,) from the conviction universally felt by the friends of the Society, and recorded in its minutes, that such a measure is indispensably necessary; from the general concurrence which has been expressed in the resolution of the Society respecting myself; from the pressing solicitations of some of the earliest and most zealous friends of the mission; and from the earnest hope of being indulged, for years to come, as I have hitherto been, with your counsels and co-operation.

"Sensible of my own inadequacy to the office I have been requested to fill, I would most gladly have resigned it to abler hands. On this point, however, I must consent to act on the judgment of my brethren rather than on my own. To Heaven would I look for wisdom and guidance; and while I presume to anticipate that measure of confidence from the Society, without which no individual can effectually serve the mission, I shall ever be desirous to avail myself of the counsel and advice of my brethren in the Committee.

"Trusting that this arrangement may be found as conducive to the interests of the sacred cause as its warmest advocates can desire, and in the hope that you, my dear brother, may be long spared to render it the important aid of your counsels, and to witness its growing prosperity.

I am,

Most respectfully and affectionately yours,

JOHN DYER."

E. (page 39.)

Reply of Serampore Missionaries to Dr. Ryland's Letter.

March 11, 1821.

"The Brethren of the Serampore Union for propagating the Gospel in India, having met July 14, 1820, to consider certain Resolutions and Proposals of the Committee met in London, December 31, 1819, they resolved,

"1. That as they have already declared in their Articles of Union, dated January 14, 1820, and in their Public Statement, dated January 20, 1820, 'that they purchased the premises at Seram-

pore with the view of their being perpetually applied to the cause of God in India, and to prevent their becoming private property in their own families, or their being sold by their successors, declared them in their title deeds to be purchased in trust for the Society, while, to secure the occupation of them to themselves and those whom they might choose as their successors, they appointed themselves and certain others Trustees; they anew declare that nothing more fully accords with their original intention, and their present wishes, than for the right of *property* in them to remain for ever vested in the Society for these purposes. And as they have never swerved from their original intention, they regret that the Committee by adding 'that were they to consent to the alienation of these premises from the Society, they would violate the confidence reposed in them by the public,' should even distantly hint that such a proposal had been made. As the Society derive their right of property in them not from the public, but from the brethren whose labour purchased them, it was impossible that these brethren should make any such proposal.

" II. That they doubt whether they can legally change or alter the original deeds on which these three houses were separately purchased; but on this subject they will take the opinion of the ablest counsel in India; and if they find it practicable, they will *themselves* most cheerfully select and associate in the trust with themselves certain of the Committee in Britain, so as to secure by the requisite deeds the right of *property* in these premises to the Society, and the right of *occupation* and *management* to the brethren of the Serampore Union for propagating the Gospel, and their coadjutors and successors chosen as expressed in their Articles of Union, dated January 14, 1820. But they do not consider the Society's right of *property* in these premises to be suspended on this act; they regard it as fully secured by the present deeds. They never declared themselves any thing but Trustees, and Trustees can never be proprietors. And they further regard these reciprocal declarations, on their part respecting the Society's right of property, and on the part of the Committee respecting the Serampore brethren's right of occupation and management, thus solemnly made in the face of the Christian public, as far more binding both on the Serampore Union and the Committee, than any legal deed or bond whatever.

" III. That they deem the act of the Committee, in again solemnly disclaiming any intention to interfere with the management of this property, to be perfectly just. And they in like manner again disclaim any intention even to establish any right of property in these premises.

" IV. That they cannot accede to their brethren's interfering in any way with the election of members of their Union, or to their interference in any of its concerns. They regard this as contrary both to natural right and to the spirit of the Gospel; and feel

sorry that such a proposal should have been made them, after they had unitedly and solemnly declared their unalterable resolution on this point in their public letter, dated September 26, 1817, to which they will ever inviolably adhere. To perpetuate, their union they have in their Articles of Union, dated January 14, 1820, declared that when applied to for that purpose as therein mentioned, the Committee shall as brethren *recommend* three candidates from whom a member of the Union shall be chosen; but the *election* of members, the right over the funds they originate, and the exclusive management of all their own concerns both public and private, they regard as their unalienable birth-right, with which they again solemnly declare that they will never part. Between two bodies which support themselves, mutual confidence can never be raised and preserved but on the basis of acknowledged mutual independence; as brethren thus co-operating with brethren, like two sister churches or two associations in England, it is in their hearts to live and die with their brethren at home in the great work of propagating the Gospel in India. But if this be refused them, they shall esteem it their duty to go on in the work alone as the Lord may enable them."

F. (page 39.)

Articles of Serampore Union, Jan. 20, 1820.

[Not being able to obtain a copy of these Articles; the following abstract is given from Dr. Marshman's Reply, page 47.]

"It began with defining our *union* as *voluntary*; as extending to no man's private calling or business (that being still his own,) but to the *profits* of such calling or business which belonged to the *common stock* of the union, with the exception of a *tenth*, to be deducted before paying it in, and to remain his own *private* property, to meet the calls of filial, fraternal, and parental affection, and those of private benevolence, and to provide, if possible, for his widow and fatherless children, that they might not be chargeable to the union. It forbade any member carrying on any private trade or business for the benefit of his family. It further provided for any brother's peaceable withdrawal, should he feel it his duty to promote the cause of God alone; and as he might have a family to support in the decline of life, he was permitted

to withdraw, with *two-thirds* of what he had contributed to the *unspent* common stock, should he give a year's notice of his intention ; with *one-third*, if he gave but six months' notice ; and with only a *sixth*, if he withdrew on a shorter notice. But if the other members wished any one to withdraw against his own will, they were to give him a year's notice, and to restore him all he had contributed to the unspent stock.

" It also provided that no member should ever derive any profit from the Mission premises, by stipulating, that if any brother who had withdrawn, and was promoting the cause of God alone, should feel unwilling or unable to remove from the Mission premises, he should, whatever he might give to the cause of God besides, pay into the mission stock of the union annually, as rent for his dwelling, the government interest of its cost price ; which, if he should omit to pay for three years, the Baptist Missionary Society were at liberty to eject him for ever.

' Should the members of the Union, by any means, be reduced to one, and he should neglect to elect two others, or to write to the Society with that view, for three years and six months after the death or withdrawment of his last colleague, the union will be considered as dissolved. In this case, the Society in England shall appoint three persons, and the surviving member two ; which five persons, with himself, shall take account of the whole of the unappropriated stock belonging to the Union, whether in money, goods, or debts, from which the surviving member shall receive all he has himself contributed to the unspent stock. The remainder being all turned into money, shall be appropriated by a deed, in the hands of trustees chosen by the three commissioners appointed by the Society, of whom the surviving member may be one ; and from the interest of this sum, in the first instance, the widows and orphans shall receive the sum they before received from the common stock, till marriage or death, as before appointed in these articles ; and the rest shall be applied by these trustees to the specific objects in India, mentioned in the deed of appropriation, whether it be Schools, the College, or Native Preachers, &c. ; and after the marriage or death of all these widows and orphans, the whole shall be applied to the object specified, by the hands of these trustees, and their successors for ever.

" To preserve the unity of the Baptist Mission, the brethren of the Union shall commit the publishing in Britain of the intelligence from the Stations they support, to the Baptist Missionary Society there ; who, as this intelligence furnishes their only means of supporting and increasing these stations beyond their own labour, shall, in return for the money they collect thereon, furnish them from time to time, as they shall mutually agree, with what they may need for this purpose beyond the proceeds of their own labour. If this be withheld, the brethren of the Union shall be at

liberty to publish their own intelligence in Britain, as well as in India."

"The members of the Union and the Baptist Missionary Society in England, shall ever *co-operate* as *brethren* in planting and extending the Gospel in India, and shall ever study to the utmost to promote one another's happiness and usefulness; but neither body shall ever claim any right of control over the funds or affairs of the other. And, the Independence of the Union shall ever be inviolably maintained. Should any member ever attempt to betray its independence to any body of men whatever, it shall be a sufficient reason for the other brethren's considering him as having voluntarily withdrawn from the Union; and if, out of their number, two shall ever seek to do this, they shall both be considered as having thus withdrawn; and the remaining member shall be competent to elect two new colleagues, with whom he shall be considered as continuing the Union; and these three members thus united, shall carry forward the Union, retaining all its stock, and all its privileges, as herein laid down."

G. (page 39.)

Letter from the Committee in London to the Brethren at Serampore.

"DEAR BRETHREN,

London, April, 25, 1821.

"We have received, through the medium of our dear and venerable friend, Dr. Ryland, two letters, lately addressed to him by Dr. Carey, one of which contained a copy of Resolutions, dated Serampore, July 14 last, and the other, dated October 23, referring, at considerable length, to the various questions which have been so long under discussion between you and ourselves; and as these communications embrace all the points now at issue, and give us a clearer idea of your views and feelings upon them than we previously possessed, we shall, in this reply, refer principally to them, though it may be necessary to make occasional use of previous documents relating to the same subjects. It is our most earnest wish and prayer to avoid any word or expression which may grieve your minds; and if our language should correctly express the feelings of our hearts, we are certain we shall not do so; but as experience has taught us that a correspondence

carried on as ours has been, is liable to frequent misconstruction, we have to request the exercise of christian candour on your part, and that you will not affix to any part of our communications a meaning which we have repeatedly, expressly, and solemnly disclaimed.

“ Before we proceed to the more immediate object of this letter, we would express our great pleasure on account of the adoption and happy result of the measures we felt it our duty to recommend in reference to the painful differences between you and our junior brethren at Calcutta. We trust that nothing will ever occur in future to lessen that degree of harmony which appears now to subsist; and that as all former unkind expressions on either side, have, by mutual consent, been buried in oblivion, each brother will, in future, so watch over his spirit, as to prevent the recurrence of all unpleasant feelings. The sphere which our younger brethren are called to fill appears truly important, and we cheerfully hope that experience will prove that all can be profitably occupied in performing the work of God, without interfering with, or impeding the operations of each other in the slightest degree.

“ 1. In recurring to the subjects embraced in our resolutions of December 31, 1819, and in yours lately received, the first in order is the *settlement of the Premises at Serampore*. And here, dear brethren, bear with us when we express our surprise and concern, that after all the explanations that we have given on the subject, our conduct should be represented in so unfavourable a light. We are told in the letter of Dr. Carey already mentioned, that, ‘in all this whole business about the premises, the Society is the aggressor;’—that ‘an ungenerous attack has been made upon your honesty;’—and that you have been ‘treated with a suspicion which could only be indulged towards the most arrant villains.’ These are indeed heavy charges; but as we are perfectly conscious that they are utterly unfounded, we calmly plead, ‘Not Guilty;’ and in support of our plea entreat you to listen to a brief recital of facts, which we think must convince you that you have laid things to our charge which we knew not.

“ First, then, we must remind you of an important fact, stated in our public letter of June 26, 1818, (which has to this day never been acknowledged or answered,) viz. that our attention was called to this subject by a communication from Mr. Ward to Mr. Burls, dated March 11, 1816. This letter, written in ‘the names of the three brethren, informs us, that, ‘aware of the *uncertainty of life*, and at the same time of the great *importance and necessity* of providing for the future carrying on of the Mission Station at Serampore,’ and securing the ‘immense property there,’ you had agreed upon certain ‘principles of *the last importance* to the preservation of the cause.’ These principles are subsequently specified in a number of articles: but it is added, that the plan was to undergo ‘a solemn discussion and revision, and then to be sent

to the Society for their opinion, and, if approved, for their ratification, as soon as possible.' This document arrived about September in that year (1816), and was produced and considered, in regular course, by the Committee, at the General Meeting of the Society held at Birmingham in the following month. *No resolution whatever was passed or proposed on this subject before that meeting.* With what shadow of justice, then, are we charged with 'being aggressors?' How does it appear that 'certain young men,' inflamed with cupidity, rushed forward immediately on Mr. Fuller's death, to seize the premises at Serampore? The lamented decease of Mr. Fuller took place in May, 1815. The Committee which met in Oct. 1816 (seventeen months after), consisted of precisely the same individuals, with the addition of Mr. Potts and Mr. Kinghorn, as it did in Mr. Fuller's time; and the subject was directly brought before them by a most important document received from yourselves. Where then was the *haste*, the assumption of authority by individuals 'who knew not Joseph?'—above all, where was the AGGRESSION which is alleged against us? Ought we to have taken *no notice* of brother Ward's letter? On the contrary, it appeared to us to carry on its very front and superscription, in the testamentary kind of form it assumed, an admonition, that whatever our hands found to do in this business, should be done with all our might.

"It is clear, then, that the first consideration of this subject, instead of being an act of aggression on the part of the committee, was merely the result of a due and respectful attention to your own communication. But it may be inquired, Was there nothing in the proceedings then adopted of a nature to excite alarm, and justify a suspicion on your part, that the Committee was actuated by an overbearing, legislative, and jealous spirit? To this we reply, That it is evident, in March 1816, you considered the Committee as sustaining somewhat of a legislative character, or you would never have thought of sending proposals 'for their opinion, and, if approved, for their ratification.' So far, however, from acting in this character, the only Resolution then proposed was the following, which we copy from the minutes of that meeting, 'That the Secretaries be empowered to call a special meeting of the General Committee as soon as they shall have obtained the corrected plan which the brethren in India have promised to send respecting the affair of the trust deed of the property at Serampore.' No proposition was made to do more than this; and we appeal to yourselves, dear brethren, whether it would have been consistent or kind to do less? Up to that time, you will remember, no regulation had existed (indeed it was utterly impracticable) for the frequent meeting of the Committee for the despatch of business. The corrected plan was expected daily, but without such a Resolution it could not have been taken into consideration by the whole Committee for a twelve-month; and

this we thought would have been unwarrantably presuming on the 'uncertainty of life,' and shewing a criminal inattention to the great anxiety of our brethren at Serampore, to secure from misappropriation the 'immense property in land and moveables already acquired, or which may hereafter be acquired' at that station.

"Between two and three months after (namely, Dec. 31, and Jan. 1, 1817,) the Sub-Committee, which had been appointed at Birmingham, met at Oxford, where much important business was transacted. To shew the high esteem in which the Serampore brethren were held, it is material to remark, that, at this meeting, it was unanimously resolved to request them to act as a corresponding Committee, for the purpose of assisting the Committee at home, in all cases where their advice may be requisite; and various resolutions followed, tending to invest them with the direction of the Society's affairs in India. But with reference to the particular object of securing the premises, the corrected plan had not arrived from Serampore, and therefore nothing definitive could be done. As it happened, however, that a professional gentleman from Calcutta, Mr. Thomas, was at that time in London, our friend, Mr. Burls had been requested to consult him respecting the best method of securing the property at Serampore. Mr. Burls now stated to the Sub-Committee, that Mr. Thomas had recommended a Deed Tripartite, by which the premises should be vested in trustees, part in Asia, and part in Europe; but it afterwards occurred to the Sub-Committee, that as Serampore was under the Danish government, their laws might be somewhat different from our own, and our brethren Ivimey and Burls, were requested to inquire, 'How far the tenure and conveyance of fixed property in India is affected by its being situate in the Danish territory?' Finally, it being considered that, if any thing like the plan suggested by Mr. Thomas were adopted, some English trustees would be requisite, the names of eight brethren were mentioned 'to be suggested to the General Committee,' who might be requested to act in that capacity. This nomination, resulting merely from the honest desire to expedite, as far as possible, business on which your minds were so anxious, assumed nothing like an official shape. It was merely a 'suggestion,' and could only have been transmitted to you in the unsuspecting confidence of private friendship, not as a communication from the Committee.

"That such a measure should fill your minds with consternation and dismay, and convince you that the Committee had simultaneously imbibed a spirit of domination and oppression, was as remote from our apprehension as the east is from the west. Nor can we to this day discover on what basis such alarms could rest. Had any of our brethren at that meeting expressed any doubts whether such an effect might not be produced, we should have replied, 'Our brethren know us better; they will at once

perceive that these steps are taken because we participate in their anxiety to secure the property at Serampore, and will approve our doing all we can to forward this important business. As to the number of trustees—they know very well, that it is usual to have a considerable number, to avoid the expense and trouble of renewing the deeds; and they will feel this to be the more necessary, on account of the vast distance between us. Besides, we know not how many trustees already exist in India; and should such a suspicion for a moment cross the minds of our Serampore brethren, nothing will be more easy than for them to propose such a number there, as to obviate the objection.' Such, we conceive, would have been a natural and obvious reply to any forebodings which might possibly have arisen in the minds of any one present. None such, however, did arise, and the Sub-Committee separated, still expecting the 'corrected plan,' by which the whole matter was to be set at rest.

"No satisfactory reply appears to have been obtained by our brethren Burls and Ivimey to the question which they had been desired to propose; and *a year and a half* elapsed before the consideration of this subject was resumed in the Committee. This was in June 1818, at our regular annual meeting in London. Some little time previous to this, each member of the Sub-Committee had received a copy of your long printed letter, dated Sept. 26, 1817, and one general sentiment of astonishment and concern had pervaded all their minds. Our astonishment arose from the construction which had been put upon our proceedings; and our concern was occasioned not merely by the general spirit which characterized the whole document, but by the strong and decisive measures, which you had proceeded so precipitately to adopt. It struck us as not a little remarkable, that after having, in the first page, expressly acknowledged that you were 'not certain whether our ideas did not coincide with your own,' you should proceed, without asking, or waiting for a single explanation, to argue, complain, and decide as if we had been guided by a spirit of oppression and hostility. We looked in vain for any reference to the 'corrected plan' which had been mentioned eighteen months before, or to the letter in which it had been promised; and we perceived, at the close, a copy of a legal instrument, by which it was evident that the Society were henceforth to have no share in the management of the premises at Serampore, and that if the property continued theirs, it was so in a sense entirely novel and inefficient, as the possession and control were to be retained for ever by a succession of individuals, from all share in the choice of whom they were to be entirely excluded.

"As the unanimous sentiments of the Committee were expressed in our letter of the 26th June, 1818, (which, as we have already mentioned, has never yet been noticed,) we shall merely observe, that the general impression was, that you had determined

on becoming a distinct body from the Society at home ; and this idea was confirmed by the application from Mr. Pearce, for permission to dissolve his connexion with us, and unite himself with you. On this subject we have nothing to add to the remarks contained in the letter just referred to, our opinion remaining unaltered to the present day.

“ Such was the anxiety of the Committee to remove the prejudices which you had unhappily conceived, and to afford an opportunity for those mutual explanations which had become necessary, that, ere they separated, it was resolved to request one of their number to undertake the voyage to Bengal, and attempt, by personal conference, to assure the Serampore brethren, of the amicable views and feelings of the Committee. The individual nominated for this arduous service, after consulting his beloved family and friends, consented to undertake it ; but, as he felt naturally anxious to be put in the fullest possession of the views of the whole Committee, it was agreed to summon a general meeting, to be held at Birmingham.

“ This meeting was held accordingly, on the 19th and 20th of August, 1818, and its results were such as led the Committee to hope, that an end would now be put to all further uneasiness ; so that the idea of a voyage and personal conference was eventually abandoned. On the 31st of the same month (August,) a detailed account of the proceedings was furnished you, enclosing a copy of the Resolutions which had been passed, and of a circular letter which had been drawn up with a view of quieting the apprehensions which began to agitate the friends of the Mission. We know that the publication of that letter produced a good effect at home ; and, from a slight incidental reference to our official communication inclosing it, (which, like our former letter, never received a reply) we found that our proceedings at Birmingham were satisfactory to you.

“ By these resolutions, (which, of course, have not, to this day, been published beyond the limits of the Committee) the Committee distinctly avowed their conviction, that they were still responsible to the public for the due application of the premises at Serampore ; and waving all remarks on the new mode which had been adopted of vesting them in trust, contented themselves with recommending their brethren at Serampore so to secure them, as to meet the approbation of the Christian public in Britain. Thus these Resolutions coincided, entirely in spirit, and nearly in words, with those which were afterwards passed, in a more full and explicit form, in London, Dec. 31, 1819.

“ No further communication passed on this subject till the arrival of our brother Ward, in May, 1819. We expected his coming with the greater satisfaction, as we fully concluded that he would be amply prepared to close these tedious discussions, which it appeared so difficult to manage by correspondence. Our anti-

cipations were somewhat damped, when, on enquiring what were your sentiments on our official letter of June, 1818, Mr. Ward appeared not to know whether he had seen it; and we were still more surprised at his declaring, that he could only express his individual opinion on the subjects on which we might communicate. It appeared, too, that Mr. Ward felt as much anxiety as ever respecting the settlement of the Serampore property; as he informed Dr. Ryland, on whose authority we mention the circumstance, that, previous to landing at Liverpool, he had written his sentiments at length to his brethren at Serampore, and had been induced to declare, as the result of his own reflections merely, that, unless some alterations were made in the existing arrangements. '*he never would return to India to clothe himself with eternal infamy.*' We quote this expression at present, merely to prove that, at the time in which it was used, Mr. Ward was by no means satisfied with the mode in which the property was then settled. Of this fact, it will be allowed to furnish strong and conclusive evidence.

"After repeated conferences with Mr. Ward, conducted with the most sincere desire to terminate, speedily and for ever, all differences with our brethren at Serampore, the Committee, on Dec. 31, 1819, drew up four resolutions, in which they aimed, as briefly as possible, consistent with clearness, to express their views on the various points at issue. And when, after submitting them to the deliberate consideration of Mr. Ward, he expressed his concurrence in them, we began to indulge the hope that our earnest desires for a mutual good understanding would, at length, be realized. Your late communications, however, have painfully convinced us, that these anticipations, however reasonable they might have appeared to us, were unfounded and premature.

"In the hope that this may be the last time we shall have to address you on this subject, we have thought it desirable to enter into this historical recapitulation of what has passed hitherto. From this narrative it will appear—that the subject was discussed in the Committee at first, in consequence of your own letter, emphatically directing our attention to it—that the consideration was postponed from year to year, in the expectation of further communications from you—that the suggestions respecting trustees was thrown out from a wish to accelerate the completion of a business, respecting which, much anxiety was mutually felt;—that, as soon as this suggestion was found to displease you, nothing more was ever said of it—that full and affectionate explanation was immediately tendered, in an official letter, of which no notice has ever been taken—and that the explanatory declaration, to which you have declared your immoveable adherence, appeared, in the eyes of one of your own body, so defective, that he resolved, unless some other plan was adopted, he would not return to India to clothe himself with eternal infamy. Such being

the facts, dear brethren, of which you were not ignorant, we must again inquire, With what shadow of justice are we charged with being the aggressors? Wherein have we treated you with a suspicion which could only be indulged towards the most arrant villains? We wish seriously to put it to your own calm and deliberate consideration, whether there has been any thing in our conduct, throughout the whole affair, to warrant the use of such language as this.

“ But, after having discharged this debt of justice to ourselves, and fidelity towards you, we have little to add on this painful subject. God is witness that we have been sincerely aiming to protect your characters from the suspicions which might arise from the evident discrepancy between your late arrangements and your original professions. We told you nearly three years ago, (June, 1818,) that, ‘as far as we ourselves were concerned, we had that confidence in your wisdom and faithfulness, that we would willingly resign every thing to your sole, distinct, undivided management.’ We now repeat those expressions; and, having taken every step that we deem necessary on our part to vindicate your reputation and our own, will only add, that the mode in which the property is at present settled, certainly does not appear to us satisfactory. We consider it very doubtful whether the explanatory declaration, executed by a part of the trustees, without any reference to the rest, can be looked upon as valid; and, if not, it follows, that the whole ‘immense property in land and moveables,’ is precisely in the same unsettled state as when you expressed so much concern for its proper regulation, in March, 1816. This is a circumstance we cannot but view with regret; but we have still the satisfaction of knowing that we have done our utmost to prevent it.

“ 2. We are concerned to observe that the fourth in our series of Resolutions, of Dec. 31, 1819, proposing a friendly arrangement for the sending future Missionaries to Serampore, should have appeared so decidedly objectionable. What there can be in the proposal ‘contrary both to natural right, and to the spirit of the gospel,’ we are at a loss to discover, since it provides, in the most ample manner, that you should be thoroughly satisfied with the character and conduct of every new brother before you decide on his remaining with you. On this subject, your present ‘unalterable resolution,’ is so decidedly at variance with your own recorded sentiments, that we should not be doing you justice if we were not to point out to you the discrepancy. A letter from Dr. Carey to Mr. Fuller, dated June 30, 1802, and inserted in the P. A. vol. ii. p. 285, contains the following sentiment: ‘As the Serampore brethren consider themselves a public family, to whom a most important trust is committed, *no one can be elected by them to share in the management thereof.*’ In the same volume,

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p. 289, Dr. Marshman proposes, 'that the children of Missionaries shall remain three or four years on probation; after which, if approved, a testimonial, signed by all the brethren, shall be sent home, with a request that they might be solemnly elected to the work of the Mission, and the management of all its concerns.' In the plan transmitted by Mr. Ward, March 11, 1816, it is observed, that 'an individual unanimously elected, cannot act or vote till the choice has been ratified at home by the Society.' We know that these were the views of Mr. Fuller, and that Felix Carey was introduced into the Mission in this mode. See P. A. vol. ii. 258, 260. But are we to conclude that our Serampore brethren, at the period to which these quotations refer, were ignorant of 'their natural rights, and of the spirit of the gospel?' and that they had engaged in an unnatural conspiracy, to deprive themselves of their unalienable birthright, Mr. Fuller aiding and abetting them therein? Such, it appears to us, must be the unavoidable conclusion, if your present views be correct; nor can we possibly imagine in what manner we can defend you against the charge of flagrant inconsistency, which will naturally be made, if the public should have an opportunity of comparing the statements with each other. But, after having thus plainly apprized you of what we have ever felt to be the main difficulty on this point, we must now leave the matter entirely with yourselves. If, after all, you conscientiously deem it most conducive to your reputation, and the prosperity of the cause in which we are mutually engaged, to persevere in your resolution, to be entirely independent of us in the choice of your coadjutors and successors, it must be your own act. In all that we have ever done of this kind, we have sincerely aimed to fulfil our duty to the public, and to render your labours more efficient. We regret that our attempts have been so completely misunderstood: but, on this point, as well as the former, we are desirous to remove all possible ground of difference. It appears that the period has arrived in which it is no longer agreeable to you to adhere to the stipulations you had originally laid down. We shall contend no farther; but, in justice to ourselves, we must explicitly declare, that our judgments are not convinced of the propriety of the alteration.

" 3. On the subject of *internal management*, and the *right to dispose of your own income for the cause of God*, we have, from the very first, disclaimed any wish or intention to exercise interference or control. We need only refer you to our letter of June 26, 1818, and to the resolutions in the following August, in proof of this assertion. Lest, however, any vestige of suspicion on this head should remain, it was thought expedient to renew the disavowal in our last Resolutions of Dec. 31, 1819. To this Resolution you expressly refer in your own, of July last, and acknowledge the conduct of the Committee, in this instance, to be 'perfectly just;' and yet we perceive, to our grief and astonish-

ment, that, only eleven days after this Resolution was formed, viz. on July 25, our dear brother Carey (as he himself informed us in his last letter) assured the junior brethren, that 'all your dispute with the Society was about the right to manage your internal concerns, and dispose of your income for the cause of God!' We own that we feel not a little discouraged at finding that our reiterated assurances, and uniform conduct, have both been insufficient to shield us from the continued repetition of charges like these.

"4. For what Mr. Adam may have chosen to write to Dr. Stuart, we can hardly be thought answerable. When the contents of this letter were communicated to us, we lost no time in expressing to the writer our disapprobation of its spirit, and in assuring him that he was utterly mistaken in the account he had given of the proceedings of the Society. No such documents were ever in existence; they could not, therefore, have been taken out to India by Mr. Pearce. Hence you will see, dear brethren, that the remarks you have made on this subject are entirely groundless; and, as reference might have been so easily made to Mr. Pearce, to ascertain whether the Committee *had* entrusted any legal instrument to his charge, we regret that this was not done at once, as then the injurious impression would have been instantly removed.

"5. Respecting the transfer of our cash account to the house of Alexander and Co. we can only say, that if any errors have been committed, they have been perfectly unintentional. Ever since the first expression of your wish that such a transfer should take place, we have requested information on the subject, in order to guide us in our pecuniary transactions with those gentlemen. Thus, in our letter of August 31, 1818, we express a wish to know the state of our accounts with Alexander and Co. and whether we should not thenceforth correspond directly with them? In the following December, a remittance was made them on account, and then we begged them to favour us with a list of the individuals to whom they made advances, and of the amounts so advanced. Till we received this last letter from Dr. Carey, we were not aware that you had granted these letters of credit, or that Alexander and Co. considered *you* responsible. We make these general remarks here, dear brethren, to convince you that there has not been the most remote design to wound your feelings, or occasion you inconvenience. But we shall not enlarge farther on this head, as the Sub-Committee of Finance will, very shortly, be writing to you at length, in reply to your letter of the 14th of August last.

"6. You must surely be aware that the reply we gave to your unexpected request, that 1500*l.* per annum may be sent you, out of our fund, for general purposes, was dictated by absolute necessity. Indeed, this was distinctly specified in the resolution

itself. Our funds are, at present, so deficient, that, in order to pay the large bill drawn by Messrs. Alexander and Co. on Mr. King, which became due four days ago, we were obliged to have recourse to the kindness of several members of the Committee, who came forward with loans of 500*l.* each. We would observe, however, that this painful state of deficiency does not arise from any diminution of income, but from the fact, that our accounts with you and Messrs. Alexander are in a state very different to what we had expected. In the accounts of the latter, we observed, with surprise, (to mention only one instance) that nearly 2000*l.* had been advanced, on account of Mr. N. Ward, at Sumatra—a sum very, very far beyond what we had supposed requisite. As to your own, you must have observed, in P. A. No. xxix. that, at the time of Mr. Fuller's death, the balance in hand of the money collected to repair the loss by fire, was, by the then Committee, brought forward and placed to the general account. This was considered necessary, as the Society, exclusive of that sum, was, even then, insolvent; and as no idea was entertained of *separate accounts*, no difficulty could be possibly anticipated on that ground. When, however, we received your account, made up to December 1818, we found ourselves debited with this item, and, consequently, that we were indebted to you upwards of 4000*l.* when we had calculated on a still larger balance in *our own* favour. This statement will at once explain the reason of the pecuniary difficulties we have been labouring under, and shew that, for the present, our utmost efforts will be required to save the Society from utter ruin. These efforts we will cheerfully make; and under the divine blessing, we hope to succeed in extricating our beloved Society from its embarrassments, and to be enabled, at length, to afford efficient aid to all our dear brethren united with us in the good work of evangelizing India. But it is evident that some time must elapse before we can increase our expenditure, and that nothing would so effectually retard it as the continuance of disunion and distrust between the Society in England and their brethren at Serampore. To remove these for ever, is the object we have at heart in addressing to you this letter. May the God of peace condescend to honour the attempt with his blessing!

“ 7. From various expressions in your late letters, we infer that you suppose our communications with you, and yours in reply, have been published to the world. But, if this be your impression, we are happy to undeceive you. Very few beyond the Committee, and those only among the well known friends of the Society, are acquainted with these particulars. Nothing has been published on this subject for general perusal, since the letter from Birmingham, in August, 1818, a copy of which was sent you at the time. We hope this statement will remove the uneasiness of

our dear Brother Carey, in reference to the *hypothetical* clause terminating our first resolution.

“And now, dear brethren, having noticed, in succession, the various particulars embraced in your late communications, it is time to bring this long letter to a close. We hope it will appear that we have fully met your various causes of complaint, and that now no further obstacle exists to friendly co-operation. In a letter which brother Ward sent us from America, he insists much on the necessity of Serampore being entirely independent of the Society. As far as relates to your freedom from all control in the management of your concerns, and the application and employment of your funds, we have long ago conceded it. As to the choice of coadjutors and successors in your labours, we have in this letter, taken in connexion with our preceding resolutions of Dec. 1819, fully explained our opinion. If, however, by independence, we are to understand a public and visible separation, by which we should become two distinct Societies, instead of being one as heretofore, this is a measure from which a sense of duty, both to the public and to you, prevents our becoming parties—a measure which we are fully persuaded will be exceedingly injurious, not only to the ‘Baptist Mission in India,’ but to the cause of Missions in general.

“In commencing this letter, we earnestly intreated the exercise of christian candour in its perusal; but now, dear brethren, we wish to go farther. We wish to imitate the example you yourselves have set us in your conciliatory interview with the junior brethren, and to request that whatever may have escaped us during the whole correspondence, of a nature calculated to excite painful or unbrotherly feelings, may be wholly forgotten. In future, let us follow the things which make for peace, and things whereby we may edify one another. Our season for activity in the service of our blessed Master, is rapidly hastening away; Oh, that not the smallest portion of it may henceforth be wasted in strife and contention! Such is the earnest prayer of,

Your affectionate brethren and fellow
helpers in the Gospel,

WILLIAM BURLS, CHAIRMAN.

JOSEPH GUTTERIDGE,
BENJAMIN SHAW,
F. A. COX,
EDWARD PHILLIPS,
JOSEPH KINGHORN,
JAMES LOMAX,
WILLIAM GILES,
JOHN SAFFERY,

JOSEPH IVIMEY,
JAMES HOBY,
T. C. EDMONDS,
W. B. GURNEY,
THOMAS BLUNDELL,
WILLIAM NEWMAN,
ISAIAH BIRT,
JOSEPH HANSON.

Secretaries, } JOHN RYLAND.
 } JOHN DYER.

H. (page 41.)

Letter sketched by the Rev. W. Ward, in 1821, for the Committee to send to Serampore.

" DEAR BRETHREN,

" We have been very anxious, that during the residence of brother Ward in England, such explanations might take place relative to the unhappy differences between Serampore and the Committee, as should completely remove in future all fear of misunderstanding.

" Be assured it is our united wish that Serampore and the Committee may be one and undivided. We have no wish for control over you. We are all brethren whose views respecting the objects of pursuit are exactly the same. We approve of the translations—of preaching, both by Europeans and natives—of schools—of the College. On this head there is no discrepancy of opinion, and union in these objects is very desirable, very necessary both for us and you, or rather for the effectual furtherance of the cause.

" You have, we fear, indulged undue suspicions of us, as though we wished to rule over you, or to distrust you in the use of the property you have voluntarily bought in the name of the Society, and on this account we wish to be most explicit in that of which we are now going to assure you.

" We think you were, having acquired property, at entire liberty, as far as the Society was concerned, to devote it to what uses you pleased, though by rule adopted by yourselves, you are bound to devote all your earnings to the cause of God. In this, however, the Society do not wish to interfere but by the way of advice and as friends.

" We do, therefore, as the Committee of the Baptist Missionary Society, disavow all control over property not already given by yourselves to the Society.

" We disavow all wish to interfere, in any way, in the disbursement of what you may earn, and in the management of any part of the mission which has emanated from Serampore.

" And we assure you, dear brethren, that while you disinterestedly and faithfully devote your all to the mission, we shall never disturb you in the occupation of the property you bought in the name of the Society, or send any missionary of the Society to Serampore, unless at the express and particular wish of the Serampore brethren.

" We hope you will assist us in all our plans so far as they approve themselves to you, and we shall most heartily assist you so far as they appear to us good, and as long as you adhere to the disinterested plan on which you set out.

" Having, then, as we hope, removed all grounds of suspicion and heart-burning respecting our wishes and motions, we, in concurrence with brother Ward himself, and as the means of putting down for ever all evil reports, recommend to you the granting a veto to the Committee upon all future elections to the Union at Serampore ; this, while it leaves you the sole judges and choosers of your companions in labour, will always bind the electors to choose faithful men. We further recommend that you should place the other property, which you have devoted to the cause of God, in the hands of a faithful trust, and then you will silence all those who would wish to say that you have departed from the disinterested principles upon which you set out. And, finally, we recommend, that you give to the Society a power to fill up the concern, if the surviving members neglect to do it for a certain period, and that you make the Society your final heirs when the union shall cease, or wish to dissolve themselves, after making a due provision for the widows and orphans who may then be surviving.

" We think, dear brethren, that if you accept of these terms of union, every difference may be made up, and that we may go on with renewed vigour and increasing comfort in the good cause. May the Great Head of the Church himself unite us to one another, and to himself in a holy consecration of all our persons to him, and may we, from henceforward *strive together* for the propagation of the faith once delivered to the saints.

" Favour us with your ideas on these subjects, and be assured we are and wish to be, united to you in the closest bonds."

I. (page 44.)

*Reply of the Serampore Missionaries to the Explanatory
Letter from the Committee.*

" DEAR BRETHREN,

Serampore, Dec. 17, 1821.

" In September last we received a letter from you, dated April 25, 1821, purporting to be chiefly a reply to a letter from Dr. Carey to Dr. Ryland, which is said to 'refer at consi-

derable length to the various points which have been so long under discussion between the Serampore brethren and yourselves; and within these five days, to our astonishment, a printed copy has been handed to us of this very letter, with the following printed address appended :—

‘ MY DEAR SIR,

‘ I have now the pleasure of transmitting for your information, a copy of a letter to our Serampore brethren, which was unanimously agreed to by the Committee assembled here on the 25th ultimo.

I am, yours, cordially,

May 4th, 1821.

JOHN DYER.’

“ That an answer to a letter from one friend to another, written merely to convey his own individual opinion, should have been in any way addressed to the whole body, is to us matter of surprise. Had this private letter contained unjust charges against you, these ought to have been met in a private letter addressed to the writer alone. A communication from any body of men is supposed to have been examined and carefully weighed by them all ; but what is written by an individual to an ancient friend, perhaps late at night after the labours of the day, is the unpremeditated expression of his own feelings, not always revised, and, by brother Carey, seldom read a second time. To answer this, therefore, by a letter addressed to the whole body, was unkind both to him and to them. Had the Serampore brethren thus acted respecting private letters received from different members of the Committee, by some of them, in what circumstances would you have been placed ? In this case too, brother Carey is treated with peculiar hardship : when he has solemnly expressed his opinion in union with his brethren, he has, to use his own language, ‘ been esteemed a mere dupe without principle, in the hand of others ; but the moment he writes to an ancient friend, to express his own ideas of the conduct of the Committee, he is esteemed the all in all among his brethren, and his private letter is made their public act.’

“ Still less fair was it to treat such a letter as a full exposition of the business in question. When a public letter from the whole body lay by you, containing ten closely printed quarto pages, and a printed statement of fourteen octavo pages drawn up by them two years after, and sent you for the express purpose of circulation, to make a private letter, written by an individual to a friend, the basis of a reply, instead of these documents sanctioned by the whole body, was not likely to give a fair and complete view of the subject. But *after having sent* this answer to the Serampore brethren, to print and circulate it, when you knew that it was *the*

only thing which had been thus circulated on the subject, and even without appending a letter to which this professed to be an answer, they cannot but think was not acting towards them in an ingenuous manner. Had any thing been thus printed and circulated, reason required that it should at least have been an answer to their public documents in which they had fully stated their case, though these had not been appended; but impartiality would have dictated that the documents themselves should have been printed and circulated as well as the answer, as without these, only one side of the question could be seen. To neglect these documents, therefore, and forming an answer to a private letter never sent or seen by the whole body, to circulate this without appending the letter itself, was bringing the Serampore brethren before the public in the most disadvantageous circumstances.

“ Such has not been the conduct of the Serampore brethren towards you. As their public letter to you of September 26, 1817, was long (containing thrice the matter yours does,) they set it up in the smallest possible compass to save the labour of transcription, and sent a copy to each one of the Sub-Committee as they lived in different parts of the country. But yours was not printed for the previous perusal of the Committee; for it was agreed to by them before it was printed. It was not printed that a copy might be sent to each one of the Serampore brethren, for, as they live on the same premises, and see each other many times every day, one written copy was quite sufficient for them all, and *that written copy had been sent them* before this was printed and circulated; nor indeed has a printed copy been sent them, although to them alone it could appertain. But although the Serampore brethren sent a copy to each of the seven members of the Sub-Committee, they did not send a copy to any relative or friend at home, or to any other member of the general Committee, or even to any christian friend or missionary brother in India. Yet had it not been for its probable effect on the character of the Committee and the interests of the Society, nothing could have been more advantageous to them. They knew that they had from the beginning endeavoured to act with all integrity and disinterestedness of mind, and felt assured that this would fully appear the moment they submitted their case to public view. But while they felt that their brethren in England, whom they had so long loved, had made an ungenerous return to them, they could not bear the thought of injuring the interests of the Society by making public what they thought ungenerous conduct in the men who conducted its affairs. They therefore preferred silence, though it subjected them to calumnies and misrepresentations which they knew would have been instantly dispelled by their circulating a simple statement of their own case, forbearing, lest they should injure the interests of the Society, by exposing to view the conduct of their

brethren who managed its affairs, and believing that God would appear for them without their vindicating themselves, when they forebore lest it might injure his cause. Nor have they been disappointed: He has appeared for them. In India every mist of calumny has been dispelled without their opening their mouths in their own behalf.

“ Further, when in January 1820, they, at the earnest request of brother Ward, then in England, drew up a statement relative to their administration of the funds entrusted to them by the public from the beginning, although they carefully avoided any reflection on you, or even any mention of conduct in you they could not but disapprove; they did not themselves publish this statement either in India or England, but committed the publishing of it to you, in full confidence that you would do it for them. How brethren thus entrusted, could so completely suppress this statement, without hinting the least doubt respecting its accuracy, as to withhold from Mrs. Marshman the few copies she took home to put into the hands of any friend, and even to deny a single copy to Mr. Ward, at whose earnest request it had been drawn up, they cannot conceive. The best construction they could put on this conduct was, that you wished nothing respecting the Serampore brethren to appear in print. But while you thus stifled their statement, your printing your own answer to a private letter, and even without the letter itself, seems so contrary to all the ideas which they have of brotherly kindness and godly simplicity, that they could scarcely believe it had been done, did not the printed copy of it lie before them. Had it been proper that any thing respecting them should be circulated, why not their own statement drawn up with this view at the express request of brother Ward, after he had been in almost every part of England? Had it been improper, why print this answer, which necessarily represents them in so partial and disadvantageous a light.

“ This step, however, imposes a duty on them from which the fear of injuring the interests of that Society whose prosperity they have for so many years sought to promote, has hitherto withheld them. The conduct of those to whom the interests of the Society are committed, now convinces them, however, that this fear is groundless, and that to forbear any longer would be injurious to religion. Equity requires indeed that a reply containing a full and faithful statement of things as they really are, should be circulated as widely as your present letter. In doing this, the Serampore brethren conceive they shall do service to the members of the Committee themselves; for as only seven copies of their printed letter of September 1817, were sent home, they apprehend that every one of the fifty brethren who compose the Committee may not be fully acquainted with its contents, if all the sixteen are whose names are appended to this letter.

“ In brother Carey's private letter, to which yours is an answer,

he tells his ancient friend, Dr. Ryland; that he never came out as the *servant* of his brethren in England, but as their *brother*, intending to support himself the moment he found the means, and of course possessing the same rights as a man and a christian as they themselves. That the brethren who followed brother Carey could not have come out even with the expectation of being supported by you, must be evident from a fact with which you ought to be well acquainted. Before they embarked, a memorandum was delivered to them, in the hand-writing of the venerable Sutcliffe, informing them, that towards the support of the six brethren, Carey, Fountain, Marshman, Ward, Grant, and Brunsdon, with their families, the Society could only contribute the annual sum of 360*l.*, which is 15*l.* less than one brother in Calcutta draws from your funds for himself and his household. When they thus came to India then, had they previously covenanted that even Fuller, Sutcliffe, and Ryland should be their owners, and the proprietors of all the product of their labour? No such thing was expressed or even hinted on either side, nor had they the most distant idea that they did not come forth possessed of all the rights of men and christians equally with their brethren who remained at home: They arrived in India, and brother Carey joined them in Serampore; and the first step they took, demonstrated that they *did not esteem* the product of their own labour the property of the Committee at home, nor even the salaries they paid their missionaries. Brother Carey brought with him various articles to the value of 200*l.*, which he had purchased while receiving a salary from the Society. Did he deem these the property of the Society? Did the newly arrived brethren? So far were both he and they from this; that they deemed them his property, and as such ultimately paid him the 200*l.* from the product of their united labour. If then the principle be just on the score of which they have been harrassed these four or five years, brother Carey was then guilty of fraud, and the Serampore brethren commenced their union by sanctioning unrighteousness.

" They now determined to form a voluntary association which should include a common stock, *common to themselves alone* however; and with which they never suffered any one but themselves to interfere. In forming this union, did they previously consult their brethren at home, or ask them with whom they should thus unite? Did they send them the rules they had formed for their ratification? They did not. They knew that they alone had a right to form the union and to lay down and alter its rules; and they sent an account of all they did to their brethren at home as to fellow helpers in the work of God. Being thus united, did they for the first few years draw for their support the 360*l.* annually which they might have drawn? They did not. By dint of a frugality which almost endangered their health, they supported themselves by their labour even the first year, and entreated their brethren to

enlarge the mission on every side : and at the end of five years, of 13,000*l.* which had been expended in the mission, schools, printing the scriptures, &c. the brethren at home had sent out only 5,740*l.* 17*s.* 6*d.*, the rest being furnished by the labour of the Serampore brethren, as you may see by turning to vol. iii. p. 24 of the Periodical Accounts. 'The expenses attending the purchase of large premises at Serampore, building premises at Cutwa, and beginning business there, the translating and printing expenses also of large heavy works, free schools, &c. added to so large a family ; all this God has provided for comparatively with a *small proportion of help* from England : for our whole expenditure has not been less than 13,000*l.*, and we have had from England in money, goods, &c. not more than 5,740*l.* 17*s.* 6*d.* during the five years that we have been at Serampore.'

"It was within or about this period, that the Serampore brethren purchased the premises on which they now reside, amounting together to sicca rupees 30,200, or 3,775*l.* sterling. To pay for these, did they draw on the Society's funds at home? Instead of this, they took all the private property possessed by each individual of the union, and then borrowed of various friends around them, But they did not borrow these sums in the name of the Society ; they made themselves alone responsible for all the sums they thus borrowed, and repaid them from the product of their labour, although this kept them fettered with debt above seven years after their union. In purchasing these premises therefore they neither consulted their brethren at home, nor made them responsible for a farthing of the price. Nor did their brethren give them the least direction or hint relative to the writings or the trusteeship, nor did they ask them for any such direction. They considered the whole as their own business, and acted therein wholly of themselves. As their object was of course to secure a quiet dwelling to themselves, while labouring to promote the cause of God around them, and to their widows and orphans after them ; and yet to prevent the premises becoming private property, or their being sold by those they might hereafter unite with them, they reserved to themselves the trusteeship, and vested the *right of property* in the Society at home, thinking that their retaining the trusteeship would prevent them, or those they might choose as their successors and the guardians of their families, from being disturbed in the occupation of them as long as they devoted to the cause of God in India a sum equivalent to the net rent of these premises, and their vesting the right of property in the Society prevent the premises becoming private property in any one of their families, or their being sold by their successors. In doing this, however, they had no idea of making any donation to the Society at home ; they did not regard them as needing any such thing, all their funds, which had now doubled since they came out, being intended for India. Nor had they the least ex-

pectation that their brethren in England would ever attempt to interfere with them in the trusteeship or the management of these premises. Had any suspicion of this kind risen in their minds indeed, they should have settled the writings in a different manner; but it was impossible for them to harbour such a suspicion of Fuller, Sutcliff, and Ryland. Such then was the arrangement they voluntarily made respecting these premises. Whether it was wise or the reverse, is not the question; as it was the will of the purchasers, who possessed the exclusive right to dispose of them, it was in its own nature decisive.

“As they have already intimated, their stock and their affairs being common alone to the members of their union, while they received every missionary brother from Europe with all affection, they managed the affairs of this union themselves, as they thought no one had any right to interfere in them till elected a member. In 1807, as there were several brethren from Europe with them, they thought it best to fix in what manner a new member of their union should be elected, and agreed that, after a satisfactory trial as to disposition and ability, the election should be made by the candidate's signifying to them in writing his wish to unite with them, and their testifying to him in writing their acceptance of him as a member of their body. In this manner they soon after elected brother Rowe who had been with them above two years, and who remained a member of their body till his leaving Serampore. But they neither consulted their brethren at home in forming this rule, nor respecting their election of brother Rowe. They considered both these acts so exclusively their own business, that they gave them no formal information of either the one or the other.

“In 1809, there were no less than eight European brethren with their families supported from the funds of the Society, the direction of which they had from the beginning earnestly requested the Serampore brethren to retain. This they had done, and had hitherto exercised precisely the same control over them as over their own funds. Finding, however, that it was unpleasant for brethren to exercise this control over funds neither originated by their labor, nor entrusted to them by the public, they separated them entirely from their own, as their brethren in England still wished them to act as their agents respecting them; and from a principle of conscience, never received a book or an ounce of medicine from England without carrying the price to the Society's funds in their hands.

“After making this arrangement relative to their own funds, in doing which they neither consulted the Committee at home, nor even formally acquainted them therewith, they ever after kept them perfectly distinct from those sent out to be expended by them in the name and on the behalf of the Society; and after meeting their own expenses at Serampore, applied them to the

support of brethren raised up in India, whom, as the Committee at home had neither sent forth nor accepted as missionaries, they thought it wrong to place on their funds; and in such other ways as appeared most likely to support the cause in India. In doing this, they did not keep the management of their funds wholly in their own hands through want of love to other brethren, but because they thought it the dictate of common sense that those who originated funds possessed an exclusive right over them. That their ideas on this subject might be fully known, they, a few months after the arrival of brethren Johns and Lawson in 1812, distinctly informed them, that they thought no one had any thing to do with their affairs, unless elected by them a member of their body, till which time they considered those brethren who might be at Serampore, merely as probationers or guests. Although this was well understood by the European brethren who afterwards arrived, no one ever hinted to them any doubt respecting the justness of this principle.

"The Serampore brethren, as already hinted, while they applied the funds which the Society still requested them to take charge of on their behalf wholly to the support of European brethren, from 1810, devoted their own to the support of brethren raised up in India, as the brethren Carapeit in Jessore, and afterwards at Surat, Petrus in Jessore, John Peter in Orissa, Thompson at Patna, and since at Delhi, De Cruz at Goamalty, De Bruyn at Chittagong, Thomas in Jessore, Smith at Benares, Mackintosh at Allahabad, Leonard at Dacca, Peacock at Chittagong, and others elsewhere, in whose support or in the expenses of the Stations they occupy, not a farthing of money collected in England for missions, has in reality been expended to this day. To these may be added the native brethren sent forth to itinerate among their own countrymen, whom they supported wholly, till certain friends at home generously took each on himself the support of a native itinerant in India. And they now ask you, whether, in sending forth these brethren, and forming those stations, they ever consulted the Committee? and whether, in supporting them they have not acted as independently of you as though they had been a distinct Society, with this exception, that the love they bore to you and the cause made them sink all mention of themselves in doing this, and send the news of all they did, home, as though done by you, for the sake of increasing your funds. In addition to this, the Serampore brethren, to ease you, took on themselves from the beginning the support of the widows of your missionary brethren, Fountain, Grant, Brunson, and Biss, till they were again married; and of the orphans of the sisters Grant, Mardon, and Robinson, some of whom are with them to this day, not suffering a farthing of the money you sent out for missions to be expended on them; but in doing this, did they consult you, or even mention to you their intention?

“Circumstances also constrained them to make exertions for the spread of the gospel, and the diffusion of knowledge around them, which they could never have attempted had they not felt themselves perfectly independent in the management of their own concerns. As early as 1803, the practicability of making a version, at least, of the New Testament, in the various languages of India, appeared to them so clear, that they set about the work without consulting any one; nor did they publish their plan, till such progress was made in the Hindee, Mahratta, and Orissa, as left no doubt respecting its being practicable. In doing this, they knew they must incur much expense, which they could never charge upon the public, particularly in the formation of various founts of types, and their endeavour to procure a durable kind of paper, without which the versions would, in a few years, disappear, through the copies becoming a prey to insects, as was the case with all paper then made in India. In thus doing, did they previously seek permission or direction from their brethren in the Committee at home? Yet they could not, as faithful men, have sunk above 80,000 rupees, in these preparatory steps, without such permission, had they considered their own labour as belonging to any beside themselves. And that they did not thus previously consult the Committee, you well know; for some of you, even to this day, scarcely know that they ever thus expended these sums. Moreover, when, on communicating what they had done in translations, to Fuller, Sutcliff, Ryland, and their colleagues in the Committee, they received with gratitude their solemn assurance that they would never forsake them in this work, but, as their fellow helpers, assist them therein to the utmost of their power, they still held themselves responsible for the application of the sums subscribed for translations, either in Britain or America, which sufficiently appears from the various memoirs respecting the translations they have from time to time published.

“For some years after they had settled at Serampore, there was no dissenting interest in Calcutta. Being generously urged by certain friends of religion, in the Established Church, to open a place for worship there, from the hope that some might attend, who then wholly neglected divine worship, the brethren opened a place in 1803, the rent of which, 144*l.* annually, they paid themselves the first year. In 1807, they attempted the erection of a place of worship, and in 1809, opened the present chapel in the *Lall Bazaar*, capable of seating between four and five hundred persons. But, as this was begun as a chapel for various denominations, the labour and expense of erecting the building fell wholly on them, and after every exertion to raise funds in the then infant state of things in Calcutta, they were obliged to advance about 2000*l.* to finish the building, which, as the cause of religion required it, they did cheerfully; and which there is no prospect of their ever realizing. But could they, as faithful men,

have acted thus with money they expended in behalf of others, and this without consulting them, or even informing them of the transaction? As honest men they could not have done this, had they not considered themselves perfectly independent in the management of their affairs.

The establishment of this interest at Calcutta, however, was not without its fruit; among other things, it originated the Benevolent Institution for the instruction of indigent Christian Children, the first collection for which was made at the chapel, December 25, 1809, with the hope of instructing fifty of these children. Such a blessing has since rested on these endeavours, that while more than 200 of these children are instructed in Calcutta, branches of the institution have extended to Serampore, to Dacca, and to Chittagong, where they embrace nearly all the indigent Christian children to be found in these towns. Had not the Serampore brethren felt themselves completely independent in conducting their affairs, however, they could not have ventured to raise this institution. In addition to various expenses brought on them by every institution in which they have been engaged, which they could not charge to the public, they knew that they should have to advance a large sum of money, which they were by no means certain of again realizing. In the first two years, the institution was nearly 4000 rupees in debt, which sum they had advanced from month to month; and before the liberality of the public had cleared off this debt, the increase of the school rendered the erection of a school room necessary, for funds to do which, it would have been imprudent to ask the public. They therefore purchased ground, and erected the present school room, themselves, at an expense of about 12,000 rupees, letting it to the institution at a moderate rent. Happily, the liberality of the public towards them has been so great within the last five years, as to admit of their transferring the whole of these premises to the institution. But this was altogether matter of uncertainty, and, as faithful men, they could never have incurred the risk, with any funds, for the application of which they deemed themselves accountable to a body of men in Europe, particularly without previously consulting them; and this, if you were then in the Committee, you know they never did.

"In 1816, having matured a plan for native schools, and opened a number at their own risk, they published 'Hints relative to an Institution for supporting Native Schools;' which were so well received, that, in a few weeks, nearly a 1000*l.* were sent them for the institution, to which they added 375*l.* annually, as their own subscription. Respecting this, did they previously consult you? Did they subscribe this on behalf of the Society? Such an idea never entered into their minds. They did the whole in their own names, which they could not have done as honest men, had they not considered themselves really independent.

“ In the midst of these efforts, it pleased God to visit them (in 1812) with a fire, which, in a few hours, consumed, in paper, types, and office furniture, what had cost them many years to purchase. As they had expended, in attempts to promote the gospel around them, the profits of their labour, as fast as realized, they were now involved in very great distress. In these circumstances, the public of Britain, with a generosity they can never forget, in a few weeks, more than repaired their loss, which sum Mr. Fuller sent them out within twelve months after the fire. Of this they took only the amount of their loss, 8750*l.* the rest, something below 2000*l.* they carried to the fund for translations, agreeably to Mr. Fuller's engagement with the public. Further, though the Serampore brethren had, in the beginning of 1810, separated their own funds from those committed to them for the support of their European brethren, in behalf of the society, they did not permit these brethren to suffer any inconvenience. The fact is, that from 1800 to 1816, of the 45,724*l.* collected in England for the mission, according to the Periodical Accounts, above 21,000*l.* having been spent at home, and in the out-fits and voyages of the missionary brethren to India, the sum sent to the Serampore brethren, to be disbursed on account of their mission, amounted to little more than 24,000*l.* Of these 24,000*l.*, it has been already said, that 5740*l.* were sent prior to 1805. The sum applied to the support of the European brethren, in the twelve years, from 1805 to 1816, therefore, was somewhat more than 18,000*l.* But of this sum more than 5000*l.* were expended in out-fits and voyages to America, by Brother Biss and family; to England, by brother Johns; and to Rangoon, Java, and Ceylon, by various brethren; in inland journies, and in the purchase, &c. of premises at Cutwa, Digah, Rangoon, and Java. For the support of the European brethren in these twelve years, therefore, there could remain only 13,000*l.* But, if we estimate the support of these brethren with their families, (on the average from eight to nine during that period,) and their common missionary expenses at only 2400*l.* annually, which is far below the sum the same number of brethren have since cost you; this, in these twelve years, will amount to nearly 29,000*l.* It is evident, therefore, that in this period, above 15,000*l.* were either advanced or saved to the Society, by the Serampore brethren, in the support of European brethren alone; a sum far greater than they received, through you, from the public, to repair their loss by the fire in this period. Nothing then can be more evident, than that the support of the Asiatic brethren, the purchase of the premises at Serampore, the expense of repairing and enlarging them, of the printing stock, (for every article of which they scrupulously paid you,) and of every thing else at Serampore, in addition to the Serampore brethren's own support, have been furnished independently of the funds collected by you for the mission.

“ In May, 1815, the excellent Fuller having entered into the joy of his Lord, the Serampore brethren, aware how essential it was to your interests that you should take the management of your funds into your own hands, and thinking that nothing would tend more to the wise management of them than your having the state of your funds constantly under your own eye, as the Serampore brethren had theirs, wrote you, immediately on receiving intelligence of the death of their venerable colleague in England, a letter dated Oct. 28, 1815, intreating you to take wholly into your own hands the regulation and payment of the brethren's salaries who were supported by you, and urging the following reasons. 1. Missionary brethren, according to the gospel and the constitution of our churches, are independent of each other; but when they receive their salaries from each other, a kind of influence may be exercised over them, highly detrimental to the good of the cause. 2. The Committee's regulating and paying, through a house of agency in Calcutta, the salary of each Missionary they support, would bring before them the exact state of their finances, and enable them to see how far they could extend their future efforts. 3. Brethren employed ought to give an account of their labours immediately to those who support them, that they may give to the public a satisfactory account of their stewardship. 4. Although in expending funds furnished by the public a certain degree of control is necessary, this can never be exercised by one Missionary brother over another but at the expense of harmony and brotherly love; this naturally vests the power of regulating their salaries in the Committee, who are responsible to the public, and renders it impossible to be lodged with safety elsewhere. They added, that respecting brethren raised up in India, they would not only superintend them, but support as many of them from their own funds as their other calls would permit; that they would assist, with their advice, both the Committee at home, and any brother they might send out, provided it did not interfere with the Committee's province of direction and control; and that they could never cease to care for the good of the mission while here below.

“ It was to this public letter that yours from Oxford, of December 31, 1816, was an answer, and the only answer they ever received; and so far was it from being an answer to any private letter just received from brother Ward, that it did not make the least mention of any such letter. To that private letter, indeed, had you wished it, a kind answer could have been sent to him alone, with the utmost ease; and reason dictated that no other answer could have been proper. But, to their public one, of Oct. 28, 1816, this was a full answer, and such an answer as they never expected to receive. It contained, as you say, ‘various resolutions, tending to invest the Serampore brethren with the direction of the Society's affairs in India,’ the very thing they regarded as

ruinous to the Society's affairs, and the destruction of harmony and love among the Missionary brethren, if exercised by any brother whatever. But it added, that their devoting the product of their labour to the support of the brethren raised up in India, was to be considered as 'only a minor regulation;' and they were directed to undertake this '*in behalf of the Society.*' They were then requested to surrender the trusteeship of the premises they had purchased to the Committee in England, by placing it in the hands of eight members of the Committee, whose names were given them; and to whom they were directed to add their own three names. This letter was signed, 'in behalf of the Committee,' by the Secretary, Dr. Ryland.

"You will see, from hence, that the account you have given of this letter is far from being correct. It seems, indeed, that the brother who drew it up was scarcely at all acquainted with the circumstances which preceded the letter. The whole was 'official,' and was a direct 'communication' from the Committee.' And the assertion, that 'when you proposed eight Trustees in England, you knew not how many might exist in India,' refuted itself; for it was expressly requested that only *three* should be added to the eight in England. To suppose the Committee ignorant of the effect of this large majority of trustees in England, in making the Serampore brethren's occupying the premises dependent entirely on their good pleasure, and thus placing them in a state of the most abject subjection to them in all their other affairs, is only to deny to those who projected and carried this measure that common share of thought and reflection, which would have seen, in a moment, its unavoidable effect. All present at this meeting of the Committee, however, were not thus deficient in reflection. A few weeks after, the brethren received a letter from one of the most eminent among them, expressing, in the strongest terms, his disapprobation of the measures then taken, and his fears for the consequences when your letter should reach India. The astonishment of the Serampore brethren, on receiving it, indeed, can be more easily conceived than described. That brethren, merely united with them in a religious connection, the only basis of which is voluntary choice, and which is dissolved the moment the parties feel this matter of duty, should thus set up claims over them and the product of their labour, which no parent has over the labour of his adult son, claims possessed only by a man over the labour of the slave he may have bought with his money, and this over brethren who had contributed a greater sum towards the expences of the Mission in India than they had sent from England, did seem an ungenerous return.

"Had they been at all in doubt respecting the Committee's laying the same claim to their funds as to those subscribed in England, however, this would have been removed by the language of brethren around them. A few weeks after, when they had

occasion to make a small donation from their funds, it was hinted that they had no right to do this from the product of their labour, as it belonged to the Committee at home, who could dispose of it as they chose. This was repeated to them from various quarters; and one brother wrote to Mr. Ward on the subject in a tone which induced him to reply, that (with the exception of the right of property in the premises) the Committee had not a farthing at Serampore: which, indeed, was strictly true, as the Serampore brethren had conscientiously paid for every article sent to them from England, and faithfully expended in the Mission all the funds committed to their care. The mind of no brother was more deeply affected with your letter. In a note he then addressed to the other two brethren, he describes it 'as having nearly dissolved the union at Serampore.' He had, in fact, serious doubts whether it was not now become his duty to give up the Mission, and retire to America. These circumstances sufficiently shew that this letter was no answer to any he had ever sent to England.

"While the Serampore brethren could not but feel the demand made to the trusteeship ungenerous, they were constrained to regard it as *unrighteous*. They had purchased the premises without the Society's direction, and paid for them without their help; and while they vested the right of property in the Society, to prevent their being sold, they had reserved the Trusteeship to themselves, to secure their quiet occupation of them. To demand that of them, therefore, which they had never given to the Society, was an action which they could not deem just. But the Trusteeship of the premises formed so small a part of the question, that had not this step gone to render them dependent on brethren in England liable to be misled by calumny and misrepresentation, for even another hour's quiet occupation of them, they should have complied with the request. Had a small number of trustees in England, been named, instead of so great a majority, they should not have hesitated. It was the claim made on their labor, and to a right of interference in their affairs, that they deemed so *unrighteous*, as it reduced them to a situation in which no Briton had been placed since the abolition of that villenage, which rendered the peasant the property of his feudal lord; a claim, however, which the Committee could enforce at pleasure when they had the trusteeship in their own hands, as they should never have gone to law with brethren, if once requested by them to quit the premises they had themselves purchased.

In these circumstances, it was matter of serious thought, whether it was not their duty at once to quit these premises, and rent others on which they might, in perfect freedom from all future claims from a Committee in England, continue to devote themselves to the cause of God in India as they had hitherto done. But circumstances then were widely different from what they are at present. Since, then, Divine Providence has given them con-

vigorous premises both on the right and the left, much larger than these, to which they can, at any time, remove, among which are the Royal premises next to them on the left, graciously presented by His Danish Majesty to the three senior brethren and their successors chosen by themselves, in trust for the college, which include three acres of ground. Then, however, all these were in other hands and fully occupied; so that the nearest which would suit their purpose were at a full quarter of a mile distant; and as a removal of all their business and their large family to such a distance would naturally excite such enquiry into the reason as might be injurious to the interests of the Society and the cause of God, they at length determined to take no step of the kind, but to rely wholly on Him who had hitherto helped them.

“Not feeling it right to account themselves transgressors in all they had hitherto attempted for the cause of God in India, however, and still less to put themselves under a yoke which would destroy all their future usefulness, at a time when India opened to them a wider field than ever, they determined to write fully and decidedly to the Committee on the subject. At this juncture, the wisdom and firmness of brother Carey were of the utmost value. He declared that he never came out to India as the *servant* of the Society to originate property for them, that he had never surrendered to them the least of his rights as a man, and that in contributing the product of his labour to the cause of God, or in his choice of those with whom he wished to associate for this purpose, no man on earth had a right to interfere, and to such interference from brethren in England he would never submit. That on this principle of independence the Serampore brethren had really acted from the beginning; and it now became their indispensable duty to inform their brethren at home, that, while supporting themselves, they and the brethren at home were *co-workers* in the cause of God, *possessing not the least right over each other*. He added, that while he inviolably adhered to the arrangement vesting the right of property in the premises in the Society, he deemed your requesting the trusteeship an unrighteous demand, to which he would never accede.

“While all the Serampore brethren thought these ideas perfectly just, so far were they from ‘adopting this measure precipitately,’ that they occupied no less than three months in deliberating thereon, and weighing the letter they sent you, that every expression might exactly accord with truth and righteousness. In this letter, they traced the Missionary connexion to first principles, and shewed that their revered brethren Fuller, Sutcliff, and the rest, knowing that every christian, whether a Missionary or not, is accountable to God for the application of his own labour, which, if he delegates to others, he is still accountable to God for their conduct, and never constrained them to exchange a line with

them on this subject, nor intimated any thing to them but the highest approbation of their conduct. . They moreover informed you, that, on this principle, the Serampore brethren had invariably acted towards the Asiatic brethren they support, the moment any one of them could support himself, leaving him wholly to his own will in the application of his labour to the cause of God ; and that had they said to such brethren ‘ as we have sent you forth and hitherto supported you, the product of your labour is ours, and subject to our control,’ their pleasing themselves with such a vain shadow of dominion would have tended to alienate their minds, to destroy the character of the Serampore brethren, and greatly to injure the cause of God. They also shewed you that your setting up such an unrighteous claim must be ruinous to the cause in India, as you could, in that case, transfer these claims to others on the spot, authorizing them, at pleasure, to enter on property the Committee called their own, which would open such a field for misrepresentation and intrigue at home, and for distrust, disunion, injustice, and plunder abroad, as would end in the extinction of every exertion for the advancement of the Missionary cause.

“ That this claim is, in its nature, totally unfounded, has, indeed, since been shewn by the conduct of the Calcutta brethren, and the voice of the public. In the beginning of this year, some disagreement led to a separation among them, when the brother about to separate, insisted, that, as a surplus of 18,000 rupees had been accumulated since his union with them, about two years and nine months, he had a right to his share of the surplus. To this, had they adhered to the principle, that all belongs to the Society, there would have been but one answer, ‘ This money is neither ours nor yours ; it belongs to the Society, without the permission of whose Committee we dare not pay you a farthing of it.’ For this, indeed, there would have been some appearance of reason, as, in these two years and nine months, they had received from the Society more than 20,000 rupees towards their support. Instead of adhering to this principle, however, they called in, as arbitrators, four respectable men of business in Calcutta, merchants and others, of whom three were pious, who, (as we have heard from various and unquestionable testimony,) finding the sum of 18,000 rupees accumulated by them, declared it their joint property, and, as such, awarded one-sixth of it, 3000 rupees, to Mr. Adam, which was accordingly paid him. This sufficiently shews what the public opinion is respecting money paid by a Society, to any Missionary whatever, and much more respecting the product of any one’s own labour.

“ The Serampore brethren also thought it their duty to set before you the injustice and the evil consequences of any interference with their choice of co-adjutors in their voluntary union. It alike threatened the destruction of their public usefulness, and their

domestic comfort, since these co-adjutors must unite in all their labours, share all their counsels, and after their decease, be left to nourish their widows and orphans, or turn them out on public charity as might seem good in their eyes. As the brethren had never suffered Fuller, Sutcliff, and the rest of their colleagues, to exercise such interference however, they could not feel it their duty to permit it in any other Committee: hence they informed you, that such interference in their affairs they should deem not only an infringement of their liberty as christians, but a violation of their rights as men; and that while they had never given *you* any right over the funds they originate, *they had never placed them at the disposal of your excellent predecessors in the Committee*; but that it was their wish to remain united with you in their work as much as were two sister churches at home led by the spirit of Christ, nay as much as were the first and great promulgators of the gospel, Peter, and James, and John, and Paul. They concluded with the following ideas, '*It is love that unites.*' What but the strongest love has made us continually enter into your cares when scarcely able to bear up under the weight of our own? What but this has made us labour to collect *for you* from our Asiatic as well as European brethren every degree of intelligence? to set the cause before the public in the clearest and strongest light? to care constantly for the faithful and wise expenditure of your funds, and to help you in every way we have been able? In every thing that can advance the cause of God in India we are with you as *Brethren* and *Fellow-helpers*, even to live and to die with you; though not in any other character even for an hour. Nor can any thing interrupt our most cordial and efficient co-operation, but your refusing our *co-operation*, unless we will become your dependents and vassals; but of thus sinning against all the laws of equity and love we are sure you are incapable now things are fully laid before you. Nothing, beloved brethren, has caused us distress like this letter of yours; nothing ever so strongly threatened the complete destruction of the mission. It found us preparing *for you* a review of the mission; but after this letter from our brethren we had no more spirit to proceed. The spirit of the oldest among us began to break. It had borne up against every thing from *enemies*; but this from *brethren*, it seemed unable to sustain. For a moment the cause appeared hopeless, thus borne down and overwhelmed by its *friends*, hitherto the centre of our affections next to God himself. *Union*, which as the means had originated all things at Serampore, appeared vain and even *dangerous*, and it was on the point of being dissolved for ever, and all our unfinished labours were about to cease, had not the God of mercy and righteousness enabled us to roll our weighty burden upon him, and discern the course by which alone the mission could be saved from impending ruin. We mourn, beloved

brethren, that such a letter as this should have been requisite, and have written with feelings of grief and anguish never before experienced. We cannot forget how we have laboured for you in every way, sinking our own names entirely, that the advantage might accrue to you. Have we committed an offence in thus abasing ourselves that ye might be exalted, that we should receive such a recompence? We intreat you, beloved brethren, for love's sake, to lay aside this spirit of domination for ever. The attempt, repeated, may destroy that love which has so long existed between us, while the solid rock does not more firmly resist the wave, than we shall resist every attempt at interference with our union, our funds, or the premises originated by us for the mission at Serampore.—Finally, beloved brethren, *we live for the sake of planting the Gospel in India*. The work is dearer to us than life, and never to be abandoned but with life itself. In your endeavours to promote this object, you may be certain of finding us for ever with you, to the utmost extent of our power, as may every friend of God and man, by whatever name or denomination he may be known.'

"After writing in this affectionate and decided manner, the Serampore brethren neither expected nor intended to engage in any further discussion on this subject. They knew that, if nothing of this spirit were indulged, they should never hear another syllable on the subject; and that the utmost harmony and love would continue to prevail, while they mutually acted as brethren and fellow helpers. To secure this, no repeated meetings of the Committee were necessary, and still less any journey to India. Five lines, in a proper spirit, would have set every thing right, nothing more was necessary than to say, '*You are our brethren and fellow workers in the gospel; we have no more right over you than you have over us, and we will no more attempt to interfere with your affairs than you do with ours.*' And after this letter, any one who knew them, might easily have foreseen, that no other answer would make the least impression in their minds.

"It has been with grief and pity that they have observed the weak attempts which have been since made, to bring against them, detached expressions from private letters written many years ago, in circumstances totally different. Had they, indeed, when their confidence in Fuller, Sutcliff, and Ryland, knew no bounds, as their affection for the Serampore brethren knew none, delegated to them such control over all their affairs, must they do the same to men who have not sufficient affection for them, or confidence in them, to leave in their hands the trusteeship of their own gift? But the fact is, that they never did this, of which their conduct for so long a course of years affords undeniable proof. They devoted themselves to the cause of God, and to one another for its sake, and through rich mercy they have in-

variably continued thus to do, even to this day; but they never suffered any one beside themselves, either in India or in Britain, to interfere with their affairs. For the surrender of such rights, in themselves unalienable, the most solemn public instrument signed by them all, could scarcely have been urged. But, to quote expressions in private letters, followed by so many years' conduct of a decidedly opposite nature, in which time these expressions were never urged by Fuller and his colleagues as inconsistent with their conduct, could only shew the strength of this unrighteous desire. The case of Felix Carey, indeed, defeats the very design of these quotations; although the Society chose him their missionary, he was never elected a member of the Serampore Union, but was supported by the Society's funds till he gave up the mission. The folly of thus quoting insulated expressions from private letters, to prove what those who wrote them had declared they never intended, must be self-evident. Of their own intentions they must have been the best judges, and when they drew up that letter to you, they never anticipated the least charge of inconsistency, knowing, as they did, that their minds had not undergone the least change relative to the grand objects of their work. But they never thought these would be promoted by placing all their affairs at the disposal of men who did not support them, and who, from being many thousand miles distant, could know nothing of them but by report. And although conscious of innumerable imperfections, they could not but be aware, that if they possessed sufficient 'wisdom and faithfulness' to be vested with the management of the Society's affairs in India, they must be competent to manage their own, and they were surprised that this should have escaped you.

"But what can be said to a step which, but for divine goodness, might have torn up their union by the roots? You mention that two letters were sent from the Committee, dated June 26th, and August 31st, 1818, of which brother Ward appeared to know nothing. This was the case, for he had been obliged to embark for England on account of his health a month before they reached Serampore. It has been already said, that an answer of five lines in a right spirit would have settled every thing, and secured the utmost harmony and co-operation for ever. But to suppose that any 'tedious discussions' by letter would make them alter the line of conduct they had adopted from the beginning, and to which they under God owed all their usefulness in India, or break a covenant in which, after a month's deliberation, attended with continual prayer, they had anew solemnly pledged themselves to each other, was not treating them as possessing either wisdom or faithfulness. But this would not have prevented their returning a respectful answer to these letters through in precisely the same tenor, had not one of them, before an answer was penned, received a letter from the Assistant Secretary (since declared by him to have

been sanctioned by the Sub-Committee,) addressed privately to him, desiring him, as privately, to send home his opinion of the conduct and character of his colleague, and expressing a suspicion that *he* had been prevailed upon by his colleagues to sign this document, without considering its import. This separation of the only two senior brethren then left at Serampore, by requesting one of them privately to report on the conduct and character of the other, of course rendered it impossible for them to write unitedly to the Committee, till they had dismissed their suspicions. From brother Carey's reply to this communication, it will be only necessary to quote his answer to one part. 'You ask, if I had *seriously* and *calmly* weighed the natural and necessary consequences of the printed letter, dated September, 1817. To this, I reply, that I DID; and that I thought it absolutely necessary, not only for securing the tranquillity of the brethren at the Serampore station, but also at every other, and which I and my brethren thought in danger the moment the Society assumed a power to interfere in the internal economy of particular stations, either by appointing brethren to be their associates, or by directing their internal management.'—'Brother Adam is therefore mistaken in saying, that I was ignorant of the real nature of that document till within a few days of the time when he wrote, and must suppose me the greatest fool or villain in existence to sign a document of that importance without understanding it.'—'I weighed every clause of that letter, perhaps a hundred times.'

On such a letter to brethren united like those at Serampore, it is painful to comment. Had not the suspicion been indulged that brother Carey had acted like 'a fool' in thus signing this letter, and his colleagues like 'villains' in thus attempting to impose on him, it must have been sent without an object; and if these suspicions were indulged, brother Carey's saying in the private letter you are answering, that the Serampore brethren had been 'treated with a suspicion which could only be indulged towards the most arrant villains' was but the truth. But these suspicions were the more inexcusable, because grounded on a letter which you convicted of flagrant falsehood. In that letter Mr. Adam had declared to Dr. Stuart, that when Mr. Pearce was leaving England there were committed to his care, deeds of law for the property at Serampore, to which were attached the signatures of twelve trustees resident in England, and to which Dr. Carey, Dr. Marshman, and Mr. Ward, were desired to add theirs, with that of any single individual they thought fit to appoint. This you declare to be totally false, and that no such documents were ever in existence. If then you saw that this respecting yourselves was false, there was surely no other difficulty in concluding that the part which represented Dr. Carey as 'a fool' and his two colleagues as 'villains,' was equally false, than your suspecting that this at least might be true. To hesitate in pronouncing both

equally false, was to indulge the suspicion with which brother Carey charges you,—and to send a letter privately to India to enquire, was to give these suspicions a place in the mind till an answer should be received.

“Nor could they be blind to the effect which such a letter thus privately sent to one of their number might have had upon their union. What union that had not been strengthened by an intimacy of nearly twenty years which rendered every thought transparent, could have withstood such an insidious procedure? Not even brother Carey’s having been one in heart with his brethren at the time this letter was sent, could have preserved their union: Had the slightest disagreement between him and them happened afterwards, had the slightest jealousy or heart-burning existed between them, or had he felt the least wish to secure to himself the favour of the Committee at home, this private application for an answer equally private, must have separated the Serampore brethren for ever. Their union, however, was too well cemented to be affected by this letter; but it cured them of all trust in Committees, and convinced them more fully than ever, that perfect independence, while it was the path of duty, was the only path of safety. From the same thoughtless disregard of consequences, the same course might be adopted hereafter when less of age and experience existed in the union, and might at once dissolve it: and against this nothing could provide but the utter exclusion of all foreign interference.

“But how is it, dear brethren, that the same course is in this letter pursued respecting Mr. Ward? What can be your view in sending to his colleagues in India an expression said to be dropped by him in private conversation with Dr. Ryland? You must have known that he would reach India very soon after your letter; why then seek to divide him and his brethren for ever, by representing him as having in reality charged them with infamous conduct? Was the preservation of their union a mere nothing compared with even the distant hope of their being subjected to you? But are you acquainted with the circumstances to which brother Ward alluded? You might with ease have convinced yourselves, that he referred neither to their independence, nor to the premises they had purchased. He referred to their Articles of Union which they now thought it necessary to embody in a *legal* form, and to the settlement of the College Premises, which their heavy avocations would not allow them to complete before his health constrained him to leave India; and which he thought so essential to their future character and happiness that he felt no rest in his mind till it was done. When these legal Articles of Union were sent him, however, he wrote to his brethren that he heartily approved of them, and that he was hastening back to live and die with them. Yet these solemnly recognized their independence and the exclusion of all interference in their affairs; and left the

right of property in the premises and the trusteeship, precisely as before. After you had seen these Articles of Union, therefore, and had indelicately printed them, though they were not sent to you; and had heard from his own lips that, (though they conceded nothing on the subject of your letter) he approved them, wishing only for one or two minor additions, how could you still print and circulate this expression without enquiring of him to what it alluded, although then in London, when you must have been aware that its obvious tendency was to insinuate, that Mr. Ward was divided in heart from his colleagues, because he thought Dr. Carey and Dr. Marshman had been guilty of infamous conduct? Is it thus, dear brethren, that you value and guard the characters of your Serampore brethren, after all they have done to lighten the expense and the burden of the Baptist Mission in India? Moreover, Mr. Ward's maturest opinion respecting the Serampore brethren's independence, to oppose which is the object of your alleging this sentence, you then had by you in a letter he wrote you from America, the receipt of which you acknowledge; and not even brother Carey's declaration can be more decided than the following address to you: 'Now, my dear brethren, let us endeavour to form a fair, unbiassed judgment of the duties of a Mission Society, and the real circumstances of the three men at Serampore, before and after they maintained themselves. Such a Society does not direct the application of its own property. All its funds are public, and it becomes the adopted channel through which public contributions pass to the Missionary. His real patrons are the public; and it is upon him that the hopes and expectations of the public, under God, rest. The Society and the Missionaries are therefore the servants of the contributors, and are brethren mutually engaged in accomplishing the objects which the contributors have at heart. It is true, the Society has the delegated selection of the agents and the delegated appropriation of the contributions; but it gives an account of its stewardship every year. The matter of fact, then, is, that the public employ some persons at home, and others abroad, to promote a certain object; and these servants are equally brethren. Such is the fair and righteous view of the subject, I conceive, when the agents receive public assistance. But it would be a most shocking attack upon every principle of justice, if such Society were to claim a right to keep in a state of subjection persons who should not only not be supported by the public, but be large contributors. The genius of the New Testament allows of no such claim of supremacy. 'All ye are brethren.' No human laws tolerate such a claim, nor allow of such an interference as the Committee wish to establish. The right of the men of Serampore to independence, then, is established by reason, by scripture, and by the laws of every free country. And this will be the decision of the public, if ever the appeal be made to them.'

“ This calm and clear statement of Mr. Ward’s maturest ideas on this subject, told you that he judged the Serampore brethren’s independence to begin from the first year of their supporting themselves, i. e. the first year of their union, that, if they had not contributed a farthing to the cause in India beyond their own support, still independence would have been their unalienable right; that after becoming contributors to the cause in India, had they delegated the management of their contributions to the Committee, as did the contributors in England, still this delegation, like theirs, must have been renewed year by year; and that he regarded your attempts on their independence as a violation of the common principles of justice. After receiving these separate answers from two of the three Serampore brethren, as you felt certain that this was also the mind of the third, your still expressly declaring that ‘ your judgments are not convinced of the propriety of the alteration,’ too plainly shews that this wretched love of power still lives. That brethren, indeed, whose delegated power over certain funds in England is suspended from year to year on the will of the contributors, should say to contributors in India, who have declared that they never delegated to you the care of their funds, ‘ As far as relates to your freedom from all control in the management of your concerns, and the application of your funds, *WE have long ago CONCEDED it,*’ makes them blush for Baptist brethren,—for Protestant dissenters. In their judgment you might as well talk of *conceding* to them the light of heaven or the air they breathe. They mourn, that, after the lapse of four years, circumstances should constrain them to repeat the concluding admonition of their letter in September, 1817, ‘ We entreat you, beloved brethren, for love’s sake, to lay aside this spirit of domination for ever. The attempt repeated may destroy that love which has so long existed between us, while the solid rock does not more firmly resist the wave than we shall every attempt on our independence.’

“ But certain expressions in Mr. Ward’s letter to you from America, they cannot peruse without peculiar pain. While affectionately reasoning with you respecting the Serampore brethren, he speaks of your ‘ encouraging other brethren to settle close to them as their avowed and determined enemies;’ and elsewhere earnestly entreats you to say to the Serampore brethren,—‘ we will reduce Calcutta to a peace establishment.’ Is it, then, a fact, that, after being with you sixteen months, he, on the closest reflection, saw reason to believe that you were supporting a war establishment in Calcutta, with a view to the Serampore brethren? That this was his mature opinion is evident. But have they deserved this of you, or the christian public? Be assured, dear brethren, that if this be true in even the least degree, the God of Missions, by whom actions are weighed, will judge between you and your Serampore brethren.

“ When they requested, for the space of three years, on account of peculiar embarrassments felt and anticipated, a small part of the funds you collect, the negative given was distressing, as the ‘absolute necessity’ pleaded did not prevent your furnishing a 1000*l.* annually to the brethren at Calcutta, of which recent events have shewn that only a small part was expended. If you were unacquainted with their real circumstances, this manifested a strange inattention to your own affairs; and if, when acquainted with them, you still continued to furnish them with this sum annually, you have no right to complain of the low state of your funds. They felt this refusal the more distressing, because not the least hint was added, that their wants should be met as soon as you were able. Yet they could not but feel that they were only asking for that help to which common equity gave them a right. Of the fifteen stations on the continent of India, for which you collect funds, ten of them are lying wholly on the Serampore brethren, as not a farthing of the money intrusted to you for Missions in India is expended on them. These ten stations are now left on them without the least promise of help, though prospects of extending usefulness should open, or even though their present means of support should in any degree fail. They cannot believe, however, that this is the will of those who so liberally commit to your care funds for the Mission in India. When the public so generously support all those attempts to spread the gospel in India, the expenses of which lie wholly on them, it cannot be their determination to withhold a little help to men on the spot, who have for so many years borne as much of the burden as they were able. Such a course would be as deficient in wisdom as in generosity, as it would discourage every effort made on the spot in heathen countries, although Divine goodness has generally rendered these the most effectual; and the liberality which the Serampore brethren have already experienced from all denominations, relative to schools and the translations of the Scriptures, forbids their admitting this idea for a moment. As long as you mention Serampore, or Jessore, or Midnapore, or Dacca, or Chittagong, in Bengal, or Benares, or Allahabad, or Futtighur, or Ajmere, or Delhi in Hindoosthan, in your Missionary reports, they cannot believe that the public, who intrust you with funds for the Mission in India, intend to exclude these stations from a share in them, any more than the brethren at Calcutta, or Cutwa, or Moorshedabad, or Monghyr, or Digah.

They reluctantly notice the inaccuracy of your statement respecting the sum collected in 1812, to repair their loss by the fire. They have already stated that this sum was sent them by Mr. Fuller within a year after this event; and that this was the case is evident from the last accounts ever edited by Mr. Fuller, those in P. A. No. xxviii., where you will find the following entry:—

Reply of the Serampore Missionaries, Dec. 17, 1821. 188

“ ‘Cash from amount remaining in hand of monies collected for the loss by fire, of which an account was given in No. xxiv.’ 336l. 17s. 3d.

“ And if you refer to our accounts for 1813, which Mr. Fuller had then received, you will find this the last article on the debit side.

“ ‘To money collected in England to repair their loss by fire, £8750.’

“ And on the credit side, the items in goods, drafts, &c, by which the money was received in that year.

“ The account in No. xxix., which we never saw till Mr. Ward brought it in Oct. last, we must leave entirely to you. It seems drawn up by some one totally ignorant of your affairs, and who supposed that you did not intend to repair the loss by fire: but of such an imposition on the public as to collect 10,000l. for a loss by fire, and apply it otherwise, we are certain you are incapable. But that your funds were not insolvent after we in 1818 had debited you for the loss, will appear from the following annual balance in your favour, from 1813 to July 1817, when we gave up your accounts to Messrs. Alexander & Co.

Dec. 1813, balance in your favour still, . . .	£1982 12 6
Dec. 1814, balance in your favour, . . .	479 3 11
Dec. 1815, ditto ditto	1251 13 11
Dec. 1816, ditto ditto	1728 19 6
July 5, 1817, balance in your favour, paid into the hands of Messrs. Alexander and Co. }	3240 17 6

“ When all these accounts lay by you, sent year by year, how could you, dear brethren, hint that we had deceived you by suddenly debiting you in 1818 with the loss by the fire, and thus making you above 8000l. worse than you expected? You might, indeed, neglect to examine these accounts, and we fear that you did; for, though they were sent annually, we received not a line from you respecting them for above four years after Fuller’s death. But is it just to represent us as deceiving you, because you neglected to examine your accounts? If, in Sept. 1815, you had 10,103l. in Exchequer bills, this was money collected for the Mission and left you by Fuller, and not the money collected for the fire, that he had sent out nearly three years before.

“ It is with equal reluctance that they notice your statement respecting Mr. N. Ward. The Serampore brethren encouraged him to avail himself of the invitation of Sir Stamford Raffles, to establish a Mission and a printing press in Sumatra, solely with the view of advancing your Missionary interests, and the propriety of the step you afterwards sanctioned by sending Missionaries thither. The printing press, &c. was furnished with the hope of enabling him to contribute towards his own support, and thus re-

lieving your funds; and with this view he purchased premises not only fit for a Mission, but also adapted for a school. As both the press and the premises remain your property, and form the greatest part of the sum you mention, when it is considered how much he has done since towards bearing his own Missionary expenses, he will be found to have acted most advantageously for your interests. Was it kind to conceal these circumstances, if you mentioned the case at all?

“ Respecting the premises, they, as already observed, never intended to place the management of them in the hands of the Committee, but only to vest in the Society the *right of property* in them, to prevent their being sold or applied contrary to their original intentions after their death, in which case the Society will, as proprietors, have a full right of interference. But, as they never thought this mode of vesting them unsatisfactory, they never even hinted this to you. It is true, that when you requested of them the trusteeship also, they examined the deeds, which they had not before done for many years, and finding that in one of them, the trusteeship was hereditary, of which they were not previously aware, they as purchasers, immediately executed an explanatory declaration, which cut off every one belonging to their own families, from the trusteeship of all three, unless elected thereto by themselves. If the other trustees have not done the same, this is not to be imputed to them as a crime: in cutting off their own families, they, at least, discharged their duty. But in this explanatory declaration, they anew declare themselves to be *trustees*; and surely you are sufficiently acquainted with these things to know, that he who declares himself a trustee, says he is not a proprietor, since to be trustee and proprietor in the same deed, is manifest absurdity. The same incorrectness runs through the rest of your reasoning in that paragraph. Had the trusteeship been given you as well as the proprietorship, still this could have secured to you ‘no immense property in land and moveables.’ It could not have secured to you a single moveable, nor, indeed, a foot of land, beside these premises themselves, the cost price of which is only £3750. It could not, for instance, have secured the college premises and buildings, which, when completed, will be worth four times the sum these premises cost. But these the Serampore brethren are vesting in a trusteeship of eleven, which shall ever include two trustees in America, two* in great Britain, and three in India, beside themselves; one to be chosen from the mercantile body in Calcutta, one from the honourable company’s civil service, and one from the supreme court, if possible, one of the judges. And they here add, that so little desirous are they of the exclusive trusteeship, even of the premises on which they reside, that, if such an alteration be to

* Since changed to one in America and three in Britain.

their power, they will, at any time vest them in the same eleven trustees.

“ From this simple statement of facts, it will appear, that the Serampore-brethren have never entered into any stipulation which they have not fulfilled ; that they came to India with the determination to co-operate to the utmost with their brethren at home in spreading the gospel there, and this not as hired servants, but by meeting as much of the *expense* of the work as they might be able ; that, to do this with greater effect, they entered into a covenant with each other to form a common stock, to which they have been enabled invariably to adhere for nearly twenty-two years. And, in this state of union and devotedness to the cause, they humbly hope to persevere to the end. It will appear further, that when distressed by conduct they deemed unrighteous, they did not suffer this to divert their minds from their work ; but having written to you decidedly and affectionately on the subject, they desisted, not suffering even suspicions which harrowed up the very soul, to drag them into strife and contention with brethren. Nor, when left without the least promise of help respecting the stations they supported, or the college they were attempting to establish, did they relax their efforts ; but, when convinced that the buildings of the college could be erected in no other way, they advanced 10,000*l.* instead of 2500*l.*, that the institution might not be overwhelmed with debt. This, however, with the missionary stations and other heavy expences lying upon them, will long subject them to distress and embarrassment.

“ Your exhortations to ‘ friendly co-operation ’ are, to them, superfluous, though not unpleasant. On their parts, there never existed any obstacle to friendly *co-operation* ; and when theirs was not welcomed, they chose to bear their griefs in silence, till your printing this letter after it had been sent to them, rendered it their indispensable duty to state facts as they really are. With conduct they must ever deem unrighteous in its principle, they can, of course, have no fellowship. In missions, indeed, they cannot but view it with terror, for upon unrighteous conduct in attempts to spread the gospel of righteousness and peace, they never expect the divine blessing, and without this, every missionary attempt is vain. Their independence is neither to be conceded nor circumscribed by brethren ; it is the gift of God. They possess it equally with yourselves. But they are united in heart with all who love the cause of God, whether in India or their native land, and it will afford them delight to be able ever to *co-operate* with you. Recent circumstances have rendered it absolutely necessary that whatever may at any time appear respecting their attempts for the cause of God in India, be edited by themselves, that they may be answerable for its accuracy. To this they are constrained by the necessity of, not merely *repelling*, but of *guarding against* the attacks now made from time to time ; by the enemies of religion, in

the various objects in which they are engaged. Since this, however, will compel them to write more, their doing it will furnish you with more abundant matter for your *Missionary Herald*, and they shall present to you whatever they thus publish, that you may insert therein any part, or the whole, as you may think best. They shall also leave to you the collection of funds for all the mission stations in India, they having no wish to make any separate collections for those which lie wholly on them, unless they should be, unhappily, denied what they may need for them; which, till their present means greatly fail, will be but little, as they have never yet thrown any burthen on the Christian public, which they could sustain themselves.

“But one thing they must mention. They have confided to you the collecting funds of the schools and translations, particularly the latter. The funds for translations however, are so much more than exhausted by the succeeding editions of the Bengalee, Hindee, Sungskrita, and Orissa scriptures, which they could no longer defer, that they are sending home their colleague and brother Mr. J. C. Marshman, with the hope of recruiting them. For these versions, they are already more than 2000*l.* in arrears, and should there be any indifference or laxness in collecting for them, while their chief dependence is on you for this purpose, it would go near to overwhelm them, and stop the work altogether. On this head they feel persuaded they need add nothing more. On the other hand you may rely on their assisting you in your exertions for evangelizing India, by their advancing, in case of emergency, pecuniary supplies to the brethren you support, or in any way which will render your exertions efficient, without interfering with your own province of direction and control.

“Finally, dear brethren, we trust that henceforth nothing will ever be permitted to interrupt in the least degree our mutual co-operation. In penning this letter we have endeavoured to avoid every expression which could justly give pain, nor have we sent a copy to any person beside the members of the Committee. And we rely on your own sense of justice to furnish Mr. Marshman with the name of every person beside the Committee, to whom a printed copy of your letter may have been sent, that a copy of this reply may be likewise sent him to remove all necessity for general circulation.

We remain,

Your cordial and affectionate fellow-helpers in the gospel,

W. CAREY.

WILLIAM WARD.

J. MARSHMAN.

JOHN MARSHMAN.

K. (page 53.)

Letter from the Committee to the Serampore Missionaries.

" London, October, 1825.

" DEAR BRETHREN,

" Your joint letter of the 19th of January last arrived in due course, and having been fully considered at our last quarterly meeting, we hasten to communicate our unanimous sentiments thereon.

" We certainly did expect, in the event of your finding it necessary to renew your application for pecuniary aid, on account of the Missionary Stations under your direction, that some reference would have been made to our former correspondence on the subject, especially to the Resolution passed at our quarterly meeting in September 1823, and immediately transmitted to you. If there be reasons which appear to your minds sufficient to justify your declining to go the whole length of that Resolution, we should be obliged by your stating them; but at all events, in order to meet inquiry, and justify the confidence reposed in us, by the body of our subscribers, we feel ourselves compelled to entreat that an account may be rendered of the application of the sums voted for your disposal from the fund for general purposes. It would have been very acceptable, had such an account of the appropriation of the sum of 1000*l.* voted last year accompanied the present application, and we request it may yet be furnished.

" In the mean while, since, from the circumstances you have stated, it appears that delay may expose you to inconvenience, we have not hesitated to vote you a second grant of 1000*l.* which our Secretary has been directed to place to your credit in an account shortly to be handed to you. It must, however, be explicitly understood, that you will send us without delay a statement of the particular objects and individuals in providing for whom the money is expended, and that full information on these points will be deemed necessary to justify the Committee in attending to any such application in future."

" We cannot but observe that one part of your present letter very fully confirms the opinion we entertain on this subject. In consequence of certain charges lately brought against you in Calcutta, you have enclosed an Abstract of Accounts from 1805 to 1812, with a request that we would audit and return them with our vouchers for their correctness. Had this been in our power,

* It is proper to observe that these accounts were subsequently furnished.

we should most readily have complied with your wishes : but you must be aware we have no documents that will enable us to institute the examination you require. The correspondence of our Secretary with you on financial subjects several years since, will shew with what difficulty the accounts between yourselves and the Society were reduced at that time into any thing like proper order. It is to prevent a recurrence of such a state of things, and to be in possession of the means promptly and satisfactorily to repel any injurious charges or insinuations to which we are constantly liable, that we deem such statements as are now desired, indispensable.

“ While adverting to this fact, you will allow us to express our concern, that as far as we can learn, no decisive steps have yet been taken by you to secure the property at Serampore for the great purposes to which it has been professedly devoted. Without entering into any details on this subject, we will merely observe that the opinion we expressed thereon in our letter of April 25, 1821, remains to this day unaltered. Indeed, if we merely look back to the statement mutually adopted by ourselves and your Mr. John Marshman, under date of October 10, 1822, the second article clearly intimates the conviction then felt by us, and as we thought, participated by Mr. Marshman, that a different arrangement on this subject was absolutely called for, from regard to your own reputation. Whatever may have been the motives of those who lately published in Calcutta, animadversions on your conduct, we cannot but feel, as we distinctly forewarned you, more than seven years ago, that on this point your best friends will find it difficult to defend you from the charge of inconsistency. We are surprised to find that your opponents had procured and published a copy of your printed letter of September 1817; and should regret to find their coadjutors in this country, who are equally active and determined, adopting the same course, as it would probably compel us to state these differences of opinion which we trusted would, long ere now, have disappeared for ever.

“ In the letter now before us, you state that you have associated with yourselves in missionary labour our friend and brother Mr. Mack. From our knowledge of Mr. Mack's character, we were persuaded from the first that he would naturally care for the state of the heathen, and exert himself in every way, compatible with his other engagements, for their benefit; and as far as information has reached us, we have been gratified to see that the result has answered our expectations. Knowing therefore his readiness to take part in Missionary labour, we thought it probable that he had been admitted into the Missionary Union, but as his name does not appear attached to your joint letter, this conjecture does not seem to be well founded.

“ We observe, too, with some concern, that, in the following paragraph the Missionary Stations are described as connected with

Serampore College. Such an union, we are convinced, would be very unsatisfactory to the great body of serious Christians in this country; in proof of which, we need only remind you that Mr. Ward found it vain to attempt procuring subscriptions for the College *generally*, and pledged himself, therefore, that all contributions, or the interest of them, received by him, 'should be applied to the distinct purpose of training native Missionaries for the service of the gospel.' Whatever advantages may ultimately be derived from the establishment of the College, it cannot, we apprehend be considered as a missionary institution; and therefore, we conceive, the regulation of Missionary Stations should not be directly and officially connected with it.

"We have been the more desirous to express, thus frankly, our opinions on the subjects to which your letter relates, because, in communications lately received from Dr. Marshman by some of our number, there appears to be a degree of misconception as to our views and sentiments thereon. At the same time we beg to assure you of our sincere and unabated concern, that, in whatever tends to promote the glory of God and the good of souls, the work of your hands may be established upon you, and of our willingness to co-operate with you in all such undertakings, to the utmost of our ability.

"We are,

"Dear Brethren,

"Affectionately yours,

"Signed at the request and on
behalf of the Committee,

"BENJAMIN SHAW,
Chairman."

L. (page 101.)

*Letter from Serampore, March 20, 1830; and the Resolutions
of the Committee in Reply, dated Dec. 10, 1830.*

The following letter from Serampore, dated March 20, 1830, was forwarded by Samuel Hope, Esq., of Liverpool, under date of October 5th, and read at the Quarterly Committee Meeting, November 3d.

"*To the Committee of the Baptist Missionary Society.*

"DEAR SIRS,

"The close of our connexion with you, which was arranged by mutual consent on the 17th of March, 1827, has

created a necessity for the adjustment of certain questions which naturally arose out of the circumstances of our former union, and respecting which we had determined to address you when Dr. Marshman's return should again complete our number. We feel the more anxious to bring these questions to a speedy and equitable termination, from the conviction that, while they continue unranged, an undue share of attention is excited by them, to the neglect of the more weighty interests of the Missionary cause. We owe it, therefore, primarily to the undertaking in which we have so long been associated together, and, in a secondary degree, to the consistency of our characters, to devise some efficient means for securing a conclusive examination of the questions referred to.

"To obtain an equitable decision upon these points, no plan appears to us more suitable than to request three of our friends to meet three of the friends of the Society, to be appointed by you, and to leave the decision of these questions to the united wisdom and judgment of these six gentlemen, as arbitrators between us. We would therefore beg to nominate Samuel Hope, Esq., of Liverpool, our Treasurer, and any two other individuals whom he may desire to associate with himself; and would intreat the favour of your associating with your Treasurer, John Broadley Wilson, Esq. any other two gentlemen, whom you may deem proper, to meet together, and, after mature deliberation, to form a final judgment upon the topics which we are about to mention, with the understanding that the award of a majority of them shall be mutually considered conclusive."

"The points to which we would solicit the attention of these arbitrators are three: The first refers to the premises at Serampore, consisting of the three parcels of ground purchased in 1800, 1801, and 1804, and which we have now occupied for more than a quarter of a century. They were purchased with the proceeds of our own labour, and invested in the name of the Baptist Missionary Society, in the same deed by which we were appointed trustees. In that capacity we have hitherto devoted the rents of them to the support of the Missionary exertions at Serampore.

"To avoid all future occasion of slander, we are desirous of resigning our Trusteeship, on condition of being admitted to occupy the premises as tenants, as long as we shall pay the rent which may be fixed by mutual consent. The peculiar circumstances connected with the purchase of them, combined with the heavy expenditure which we have incurred in repairing and enlarging them, entitle us, we presume, to expect that, on our voluntary resignation of the Trusteeship, the permanent occupation of them, as tenants, both for ourselves and those upon whom our business may devolve, should be secured under the same arrangement by which they are transferred to new trustees. It is there-

* Should six gentlemen undertake the business referred to them, they must of course choose a SEVENTH to be the UMPIRE.—J. I.

fore our wish that, at the meeting we propose, the principle of the new Deed of Trust, and the amount of the rent should be discussed and settled.

“ The appropriation of this rent is the next question of inquiry. We are led to imagine, from the following considerations, that the rent should be allotted to the support of the stations connected with Serampore. First, the funds of the Society have not been charged either with the original purchase or subsequent repairs of them. Secondly, they were purchased with a view to the exigencies of the Serampore mission. Thirdly; the Missionary Stations dependent upon us for support, amount to twelve. Upon these grounds, it appears to us reasonable, that the value of the rent should be appropriated to the maintenance of the stations connected with us, and we hope the question will appear in the same light to you, more especially when it is borne in mind that we are at the present moment under obligations to the relatives of deceased Missionary brethren to the extent of 220*l.* annually. But, should it be your desire, that the proceeds of the premises should be transferred to your funds, we would rather consent to the measure than defeat the object of this communication, and have requested Mr. Hope, in that case, to provide in the new deed for the resignation of the rent to you in perpetuity.

“ The second subject to which we would entreat the attention of the arbitrators is, the auditing of our accounts of the sums entrusted to us as the agents of the Society, to July 5th, 1817, when we transferred the balance of your account, 27,980 rupees, to Messrs. Alexander and Co. Of the sums thus entrusted to us, the accounts for 1812 and onwards were adjusted by Mr. Marshman, with a Sub-Committee appointed to meet him in 1822, but all the adjusted documents which refer to the accounts for the twelve preceding years, were consumed in the fire which laid the Printing Office in ashes. We have, therefore, no evidence to produce of their accuracy beyond the accounts themselves, which we do not feel ourselves at liberty to publish without your consent.

“ Since the publication of the Oriental Magazine in Calcutta, in 1824, we have been distinctly charged with having made false entries relative to these funds, and of having embezzled them; conscious as we are, that, in the administration of all the funds entrusted to us by the Committee of the Baptist Missionary Society, we acted with a rigid and scrupulous fidelity to their interests, we cannot but feel deeply affected by the wound thus inflicted upon our characters. We cannot therefore permit our connexion with you to cease without soliciting such a testimony, to the faithful discharge of our duty while we acted as your agents, as shall acquit us of the charge of dishonesty. We would therefore request the favour of your placing in the hands of the gentlemen who may be appointed by you, the accounts which we formerly transmitted to you, that they may be subjected to a rigid exami-

nation. If, from the want of documents in the records of the Society, the arbitrators should be unable to bestow a satisfactory attention on each individual item, we must still entreat that we may not be allowed to suffer from the incompleteness of your accounts, but that the arbitrators may be instructed to compare our entry of receipts with the various entries of remittances published in the Periodical Accounts, and to weigh the sums put down by us to the debit of each individual missionary, with the experience of the Committee as to the probable expenditure of a missionary family. In the absence of a more detailed examination, this would perhaps enable them to decide generally upon our fidelity to the trust reposed in us. From this scrutiny, we have reason to expect, either such a testimony to the honest administration of the funds committed to us, as shall restore our characters in the opinion of honourable men, or such a distinct notice of those entries which may appear excessive, as shall enable us, from the few documents left to us after the fire, to send you a satisfactory explanation of them.

"The third question which appears to require adjustment relates to the stock existing at Serampore in 1817. We were fully aware that, in 1801, we had offered to unite the proceeds of our income with the general stock, but had no knowledge or remembrance of the letter written by Dr. Marshman in 1812, and now for the first time made public, in which he says 'all this is yours, not ours.' Anxious as we are to acquit ourselves of every obligation under which we may be supposed to have been laid, even by this private and unauthorized letter of one of our members, we are willing if you require it, to assume that the whole of the stock existing at Serampore, in September 1817, and denominated Mission Property, was under obligation to the Society. We would therefore beg the attention of the arbitrators to the adjustment of this question, - that it may no longer continue a subject of debate. The property respecting which they will have to decide, consisted of the punches, the library, the museum, and the stock of the printing office, as the few outstanding balances then existing were encumbered with the debts which we had contracted. It will remain with them to decide, whether the punches, which are still in our possession, and the museum and library, which we have placed in the college, shall be given to the Committee or not. The stock of the printing office has been worn out in the last twelve years; the question, therefore, which requires to be decided in reference to it, is, whether its pecuniary value shall be given to the Society. To assist their examination of this point, we would remark, that this stock, though said in a private letter to belong to the Society, was the product of our own unaided labour; that we never received any equivalent for considering it the property of the Society; that, since the separation in 1817, it has been employed in providing a part of the funds from which our Missionary

stations and college have been supported; and that up to March 1827, all the reports of the Missionary stations were sent to the Society, to assist them in raising funds for their own Missions. Taking all these circumstances into consideration, we desire to leave it to the wisdom and equity of the arbitrators to decide, whether we shall refund its value to you in money. Should it be decided that we have fully redeemed ourselves from the claims of the Society on this ground, we shall be justified in soliciting a document, liberating us from all demand. Should it, on the contrary, be the sense of the arbitrators, that we are still bound to make good the value of the stock thus consumed, we must entreat them to define, in pounds sterling, the sum total of our pecuniary obligations, and to allot such a period for the gradual liquidation of this debt, from the proceeds of our future labour, as shall occasion the least possible inconvenience to the Missionary stations, now dependent almost wholly upon our individual exertions.

We remain,

Dear Sirs,

Yours very faithfully,

WILLIAM CAREY.

J. MARSHMAN.

JOHN MARSHMAN."

Serampore,
March 20th, 1830.

In reference to the above Letter, the following Minute occurs in the Records of the Society.

"Resolved unanimously,

"That although this Committee have not considered themselves as engaged in any controversy or dispute with the Serampore brethren which would require to be settled by arbitration, and foresee considerable difficulties in the plan proposed in their letter of March 20 last, yet that they are so desirous of adopting any measure likely to promote the great and sacred object which both parties profess to have in view, that they are willing to confer with Mr. Hope, and any friend he may name, as to the basis on which any such mutual agreement can be framed.

"As, however, Mr. Hope did not consider himself at liberty to propose, or assent to any other mode of arrangement than that prescribed in the Serampore letter, the Committee, on the 16th of December, agreed upon the following articles, as expressing their views in relation to each of the points adverted to. These were communicated to Mr. Hope, by letter on the following day.

"1. As to the premises at Serampore, specifically mentioned in the Serampore letter, the Committee can only repeat what they

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have uniformly stated, from the year 1819, to the present day, that their only object is to secure them in the best possible way to the purposes contemplated by the Society. The necessity of this was acknowledged by Mr. John Marshman in 1822, and again by Dr. Marshman, in 1826, who admitted that the present deeds were insufficient, and promised that a new arrangement should be made immediately on his arrival in India. The Committee very much regret that this pledge has not yet been redeemed, and are ready and desirous to concur in any suitable arrangement for this purpose, and to do all in their power to carry the same into effect.

"2. The Committee willingly consent that the rents and profits which, under the arrangement proposed, may arise from the said premises, should be appropriated in aid of the Missionary stations connected with Serampore, as long as they shall be under the direction of Drs. Carey and Marshman: but they cannot bind the Society to agree to such appropriation, or to the permanent occupation of the premises themselves, by any other individuals, without an opportunity being afforded to the Committee for the time being to exercise their judgment in the case.

"3. The Committee are of opinion that the Serampore missionaries would most effectually remove the unfavourable impressions to which their letter refers, by framing and publishing some definite arrangement, which should secure to missionary objects, not merely the parcels of land mentioned by them, but whatever property they have acquired in their missionary character—according to the tenor of the Form of Agreement of 1805.

"4. The Committee never entertained the remotest idea of making any claim on behalf of the Society, to the various articles of stock existing at Serampore in 1817; so that there is no necessity of ascertaining the value of these articles, or of determining to whom they belong, except so far as the said stock may be comprehended within the spirit and meaning of the foregoing paragraph.

"5. For the reason stated in our public letter of Oct. 1825, the Committee are unable to audit the accounts from 1805 to 1812, a period in which none of the present Committee had any active share in the management of the Society's affairs: but they are quite ready to avow their full persuasion that these operations were conducted, on the part of the Serampore brethren, with the utmost integrity and fairness."

THE END.

BY THE SAME AUTHOR.

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